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BOSTON UNIVERSITY

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THESIS

THE PSYCHOLOGY OF THE RELIGIOUS EXPERIENCE OF EARLIER ADOLESCENCE

Submitted by

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(B.R.E., Boston University 1928)

In partial fulfilment of requirements for

the degree of Master of Arts

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THE PSYCHOLOGY OF THE RELIGIOUS EXPERIENCE OF EARLIER ADOLESCENCE

FOREWORD

The aim of this study is really twofold. First, it is to analyze, describe, and interpret the more important phenomena of the normal religious experience of the earlier period of adolescence; and, secondly, to discover in the facts presented some fundamental principles that should govern the religious education of the early adolescent boy and girl. This latter aim, however, is not treated separately. It will be our plan to incorporate within the body of the text those principles, rather than to detach them from the immediate context.

The first half of this aim precipitates certain questions that demand a preliminary enquiry into the nature of experience, particularly religious experience, the methods of investigation and interpretation, the limitations of a psychological treatment, and the justification of the age period chosen for study. In adopting the term "earlier" adolescence, we have done so to obviate referring to the first two periods as early and middle adolescence.

A relatively large portion of the thesis is devoted to a scrutiny of the physical, intellectual, emotional, and social development of the period under consideration. Anticipating the question, "But what has all this to do with adolescent religious experience?", it need only be said that the religion of youth is inseparably identified with adolescent physical upheaval, the expansion of the mental horizon, the heightened emotional state, and the impinging social environment. WE CANNOT UNDERSTAND THE TUMULTUOUS RELIGIOUS EXPERIENCE OF ADOLESCENCE APART FROM THE EPOCHAL UPS AND DOWNS THAT ACCOMPANY IT.

CHAPTER I

THE NATURE OF ADOLESCENT RELIGIOUS EXPERIENCE

THE NATURE OF EXPERIENCE, PARTICULARLY RELIGIOUS EXPERIENCE

This study involves a psychological approach to the normal aspects of early adolescent experiential religion. As used in this psychological sense, experience includes sensations, perceptions, feelings, emotion, and volitions. That is, experience is the functioning of the conscious life: it is the whole content of experience. A conscious experience implies that the organism reacts to stimuli, a process that involves neural activity. There are different levels of conscious life: organic reaction to a simple stimulus and purposive response to a situation which entails rational judgment. This yields behavior or the mere reaction of stimulated organisms, and conduct or the higher responses of conscious selves to situations that involve moral value. The conscious subject of experience, the center about which experience is organized, is the "self", to employ a concept in vogue among personalistic psychologists but in ill repute among the extreme behaviorists. We must postulate at the outset a self that is purposive in experience, the dynamic, active, rational center of the whole of life. Religious experience involves the sum total of our life processes as it finds expression in our whole consciousness and in our relations with other persons. Thus self-psychology should be a psychology of personal self-realization and the psychology of religion must be this above all things else. This means that, psychologically speaking, personality may be conceived

as being conscious of its own direction and approving or disapproving it. By showing the close connection between the organism's reactions and the conscious states, behavioristic psychology renders possible an objective study of reflexive, instinctive, and habitual action and thus contributes to a better understanding of religious experience in its lower and more elementary forms. This is far from being adequate, however, and we are forced to look to that psychology which explains the higher moral experience of the self. It should be the psychologist's aim, therefore, to make a synthesis and employ both methods of analyzing and evaluating experience.

Professor Pratt defines religion as an attitude taken by human beings toward "the power or powers which they conceive as having ultimate control over their destinies."[1] The attitudinal aspects of experience involve subjective and objective factors, subjective in that attitude covers the responsive side of consciousness and objective in that the persons who respond must have someone to whom the response is directed. Psychology must recognize, as philosophy must explain that religious behavior assumes the existence of a Supreme Being toward whom a religious attitude is taken. Such an attitude is fundamental in religious experience, the distinctive mark of which is the orientation of the whole self toward the Divine Person. From the point of view adopted by the writer, this Divine Person is a Personal God, who, shrouded in mystery, wields superhuman power, determines the destiny of men, and is beneficently disposed toward his children. The fact that

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1. Pratt, J. B. "The Religious Consciousness," P.2.

religion is an attitude that involves a belief in God differentiates it from morality which is a system of teachings concerning the conduct of life. Religion conceived as the interresponsiveness between God and man, is distinguishable from theology which is a system of theory of a philosophical kind. In religion the attitude is one of complete dependence on God whose cooperation must be sought; but in magic the attitude is one of achieving ends by occult means. Religion is thus a way whereby the highest values are attained and conserved through God's help and this involves a process which is religious experience. In the conservation of these values there is a progressive development of religious experience, and in the Christian religion this development is seen in social as well as individual experience. It is the individual's own attitude toward God, however, that gives us that religious experience which is the more vital, meaningful, and persistent. Of the naturalness of religion there can be no serious question. For evidence, we need only recall its early racial appearance, its universality, its pervasiveness, and dynamic persistence. When it is said that man is "incurably religious", the reference is to that inherent capacity to respond to social environment and social training, to appropriate moral ideas and build ideals that will motivate conduct and establish Christian character, and to have fellowship with the Divine Person. There is no thought of a specific religious instinct here that functions by itself. The religious response consists rather in a particular direction and organization of the various instincts for social

living. In a later chapter, we shall show that the adolescent's religion is, barring abnormalities, spontaneous and natural. It is this individual experience of the individual adolescent that we have set ourselves to analyze and describe.

THE METHOD OF INVESTIGATION AND INTERPRETATION

The method of interpreting religious experience should start with scientific observation of religious behavior. In other words, investigation must present facts of religious behavior that are as objective as possible, otherwise the experience cannot be brought before the bar of experimental science. To be of the greatest value, these facts should be related to the history of the individual or group wherein they have been discovered. In the psychological analyses of religious experience and the explanation of facts and processes experienced in the religious consciousness, we seek to apply the laws of the conscious life to the analysis and interpretation of religion. Objective observation alone, however, is inadequate in dealing with experience on the higher levels of human activity. Direct questioning and voluntary testimony of the subject are valid methods up to a point; but they cannot be depended upon to yield consistently accurate data. The questionnaire method, almost a fad at the present time, is a fruitful source of enquiry; but it too has its limitations. The same might be said of biographical and autobiographical source material.

In the critical and judicious use of these methods, we must take cognizance of another strategic avenue of approach, namely, introspection or the observation of one's own inner experiences. The trained observer can analyze the processes of a subject's inner experiences; but so far as description is concerned, the observer's value judgments might be altogether invalid. It will be seen, therefore, that the two main types of problems with which the psychologist must deal are those of mental structure and mental function. While employing that functional interpretation which recognizes physiological factors in religious experience and sees in social psychology a partial explanation of religious behavior, we shall postulate a personal self who, in order to have a genuinely religious experience, believes in a personal God toward whom attitudes are taken.

THE LIMITATIONS OF PSYCHOLOGICAL INVESTIGATION

Since scientific method is limited to the data derivable from human experience, the first section of this study is limited to the analysis and description of the experiential data of adolescence and the relations between them. Our task is to seek a discovery of the laws under which the religious consciousness of early adolescence operates, attempt to establish the correlations of religious behavior, and thus study the ways and means employed by the religious mind in achieving its function. To be inductive and empirical and avoid the confusion created by philosophical

and theological theories that obtrude themselves will be the method which we shall seek to employ; but we must give due regard to the nature of the self and the Supreme Person. "Now while we cannot use divine purpose and activity as a category of explanation in the psychology of religion, it should be noted that wherever God is believed in as a really Divine Being, religious experience must include a supernatural or transcendent reference which cannot be excluded without impairing the distinctive character of religious experience as such."[1]

THE ADOLESCENT PERIOD

The adolescent period is the span of years during which a child develops into adulthood. This period is variable in length and the age of its onset. Some children enter adolescence as early as the tenth year, while others are as old as sixteen. The majority of girls manifest the beginnings of adolescence between twelve and fourteen, while boys are eighteen months later. There is a surprising variance in the time of the onset of adolescence among different races and in different countries. This is illustrated in the cases of the Mediterranean and Nordic nations. The girls of Italy, for example, may enter the pubertal period as early as nine years of age and usually be their eleventh year. The girls of Northern Europe, on the other hand,

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1. Strickland, Francis L. "Psychology of Religious Experience." P. 66

rarely enter puberty before their thirteenth year and generally in their fourteenth or fifteenth year. A similar situation exists relative to boys. Since boys do not experience any definite and evident function like that of the menstrual period of girls, it follows that the precise date of the beginning of puberty in boys is more difficult to determine. G. Stanley Hall gives thirteen as the age at which most girls enter puberty and fourteen as the usual age for boys.[1]

The following chart, (Page 14) will provide a graphic illustration of the main periods of the maturing life. This will serve as a reminder that life is a unity, that each part can be fully understood only in its relation to the periods preceding and following, particularly those that lie in immediate proximity. The divisions are, of course, more or less arbitrary. Nevertheless, they are justified by the facts of growth and for the purposes of detailed study. Care must be exercised, however, to

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1. Hall, G. Stanley, "Adolescence", Vol. I, p. 415.

The terms "puberty" and "adolescence" must not be confused. It is true that the beginning of puberty and adolescence coincide in time, but the term "puberty" should be applied to the period of three or four years during which a developing life becomes established in the functioning of the sex equipment. This period of puberty occupies the first three or four years of the adolescent period. Strictly speaking, then, the terms "puberty" and "adolescence" are not synonymous. Adolescence is the period that includes the three year period of puberty. According to Dr Winfield Scott Hall (O'Shea M.V. et el, "The Child: His Nature and His Needs", p. 301) the pubertal period for girls is from thirteen to sixteen and for boys from fourteen to seventeen, and the preadolescent or pre-pubertal period, generally known as late childhood, is from nine to twelve for girls and from ten to thirteen for boys.

avoid too rigid and artificial a division. This is particularly true of adolescence; but it must be remembered that there is a close organic connection between these divisions and differences that should not be stressed to the eclipse of important similarities. In examining the chart, attention is called to the relation between late childhood and early adolescence, a relation, as much as, if not more than, a break. We have emphasized the differences too frequently and set up a division that has created in our minds a false view. "Childhood, boyhood, youth, and maturity are one continuum. The transition from any one of these to the next is not made by all persons at the same time of life, nor with the same suddenness. In all cases it is a genuine evolution, though in some cases it bears a close superficial resemblance to revolution. Adolescence, then, is not a life by itself, but a stage in the total life, The attempt to study it by itself alone would inevitably end in misunderstanding. Striking and characteristic as its peculiar features are, they have their preparatory conditions in the preceding periods, and many of their effects persist unto the end of life.....They little know of adolescence who only adolescence know."[1]

Adolescence[2] is that span of life between the twelfth and

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1. Tracy, Frederick, "Psychology of Adolescence", p. 5.

2. The term "adolescence" means simply "to grow" with special reference to the period designated. It must not be supposed that what characterizes one of these periods is entirely absent in the others, but that it is more likely to be a prominent factor during the stage of development to which its name is given. While there is a fairly constant and gradual development on all fronts, allowance must be made for accelerations and retardations in rate without rushing to the conclusion that abnormality has been discovered. Genetic psychology lays no claim to absolute accuracy in foretelling at what precise time such and such a characteristic will exhibit itself.

twenty fourth years. The period has been subdivided into two main sections, twelve to seventeen and eighteen to twenty four; but the tendency today is to make three sections of it, early adolescence from twelve to fourteen, middle adolescence from fifteen to seventeen, and late adolescence from eighteen to twenty four. While there is a certain artificiality in these divisions, students of this phase of life and practical workers among youth find ample justification in adhering to this threefold grouping. While recognizing this, we believe that the psychology of the religious experience of adolescence can be more validly and fruitfully treated if we deal with the first four or five years of the period, that section which comprises the ages from thirteen to about seventeen. Both before and after these years there is a marked differentiation in the religious experience, while following the seventeenth year we discover a striking but not a revolutionary development in the religious consciousness. There is a very definite progression between thirteen and seventeen; but it is not so irregular and clear-cut as to warrant an absolutely separate treatment. A more balanced and unified estimate and a better perspective will be secured if we treat the ages indicated above as a unity.[1] Our task, then, shall be to analyze and describe the religious experience of these years against a background of preadolescence, and with reference to the projected period of late adolescence. Our point of departure shall be from

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[1] Cf. Pratt, J. B. "The Religious Consciousness" p. 109.

the calm waters of late childhood and our course of travel shall follow devious ocean routes where rip-tides, big seas, doldrums, and gales will be encountered throughout the voyage.

THE TRANSITION FROM LATE CHILDHOOD TO ADOLESCENCE

It seems to be a law of nature that the transition from one stage of life to the next is a gradual, orderly, and evolutionary one. Physically, the child experiences a period of relatively slow growth wherein he consolidates his powers and exhibits a great immunity to exposure and increasing resistence to fatigue. In view of the physical upheaval of the next period, it will be readily seen how basal these years are. Socially, the child shows signs of a nominal interest in other people; but he is still self-centred and provincial. One interesting phase of pre-adolescence is that while there is a definite sex consciousness, there is not a reciprocal sex attraction. Boys and girls of this age are usually unsocial toward one another. Emotionally, there is a growing ability to control the feelings, but their capacity for feeling, sympathy, and appreciation is just beginning to deepen. Intellectually, the boy gives evidence of a vivid imagination, acute perception, inventive genius, interest in acquiring skills, memorizing and reading. The process of fixing the associational fiber connections makes the period favourable for the cultivating of habits. From the standpoint of religion and morals, there is little interest in religion as inner experience.

The older child has a visual image of God very often, accepts without much questioning the authority of his elders relative to religious matters, and begins to formulate an ethical code. Psychologists no longer speak of a religious instinct; but it is important to recognize that the idea of God, - an outpouring of social heredity, is fundamental. So swift and sharp is imitation at this time that the pre-adolescent will or will not form attitudes toward God according as his parents and elders do so. This unconscious imitative response of the boy to situations in which God has a definite place is most important. The parents are usually the first molds in which the child's developing thought of God are cast. The pedagogical inferences from these facts are too plain to be emphasized. Gradually, but stubbornly, the anthropomorphic images of God shows signs of being substituted for conceptual meanings. This is where the teaching of religion takes on a new significance; but the teaching must not be in the abstract. This developing personality demands concrete and appropriate instruction. The vividness and witchery of the boy's imagination enables the teacher to unfold the character of God. We have Jesus, the revelation of God, to present to the child whose thought is already outgrowing the imperfect human molds to which reference has been made. "In middle and later childhood the personality of Jesus can and should be the means by which a boy or girl develops a real hold upon God."[1] Not infrequently we fail to realize how critical and crucial for religion these

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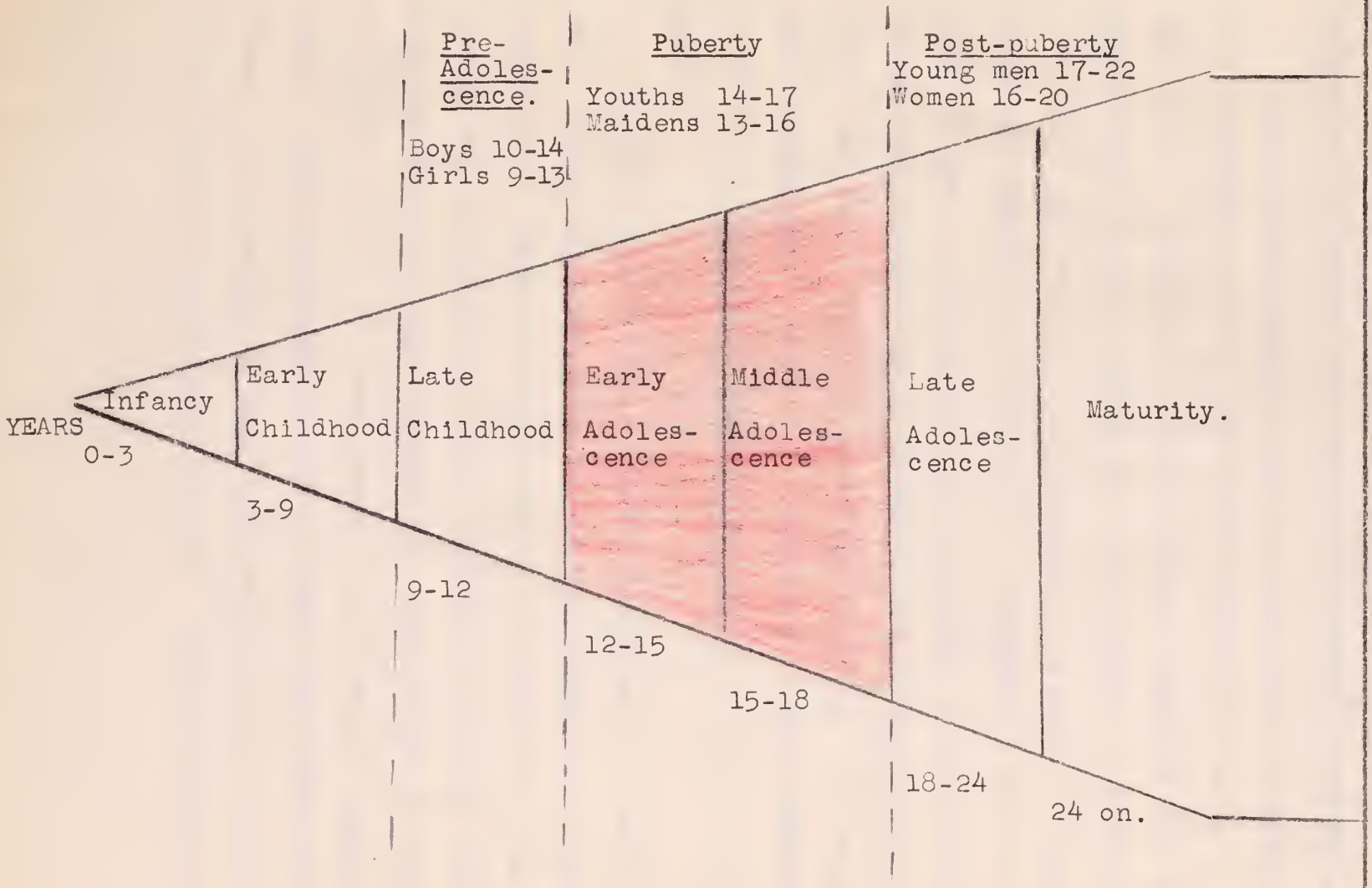
1. Strickland, Francis L. "Psychology of Religious Experience." p. 87

closing years of childhood are. More often than is generally known, these last years are decisive for the rest of his life.

Thus it is that all these factors in the pre-adolescent period are highly important to the teacher who would adequately appreciate the early years of adolescence. Childhood years do not drop away magically when puberty sets in. On the contrary, they persist and influence the religion of youth in varying degrees. The preestablished habits, attitudes, and ideals of these preparatory years exert a potent efficacy throughout adolescence and even maturity. It is a case of the child's being father of the man.

THE STREAM OF LIFE



The diagram seeks to illustrate the fact that life is one continuum, the epochs of which are distinguishable but not separable. Each period fuses into the other.

The part of the life-stream that is shaded in red represents that division with which we shall be more particularly concerned in this study.

This is the pubertal period, pubescence. Physiologically, it is intimately and inseparably related This fact is enough to warrant our selecting it for treatment as a unity.

CHAPTER II

PHYSIOLOGICAL GROWTH

PHYSIOLOGICAL GROWTH WITH SPECIAL REFERENCE TO GLANDULAR ACTIVITY

In any thoroughgoing study of adolescent religious experience, it is necessary to begin with the fundamental facts which biology lays bare. The growth of the physical organism has the greatest significance for all students of the subject. It becomes increasingly apparent that adolescence is a period during which profound and intricate physiological transformations and adjustments are effected. One has but to contemplate a boy of eleven years of age and a mature man of twenty five, to study their respective bodies and personalities to realize fully the differences, in order to appreciate the real significance of this transformation. In very truth there has been a new birth: the boy has been born again.

We have observed that puberty signifies the dawning of the sex life and the initiation of the development of the procreative capacities. The advent of puberty is indicated in many ways. Immediately following the first symptom of puberty (approximately thirteen for girls and fourteen for boys) there is a rapid growth in general and in the development of the sexual apparatus in particular. This continues for about three years when the rate of increase in the weight of boys culminates at about sixteen and that of girls two or three years earlier. While girls are both heavier

and taller than boys of their own age for two to three years, by the sixteenth year boys are ten pounds heavier and three inches taller. At fifteen a boy has attained about 92 percent of his adult height and 76 percent of his adult weight; whereas a girl has reached in height 97 percent and in weight 90 percent of her full growth. There is a relatively quick development of the large muscles both in length and thickness and power. Development of muscular control takes place first in the larger and more fundamental muscles, and later in the smaller and finer ones, a situation that was reversed in childhood. This is the reason why early adolescents do not acquire easily habits of skill: they lack temporarily control of their finer muscles that execute finer manipulation. In middle adolescence there is a coordination and consolidation of the muscular system and the smaller muscles regain their cumning. The changes in bone and muscle account for the angularity and awkwardness of this period and this reacts on behavior. The youth and maiden are acutely aware of their physical development and the very realization of their increased size actually colors their outlook on life. Someone has said with more than a grain of truth that at this time the boy's religion is "muscular". There is real meaning for the teacher in this rapid bodily growth. The important aspect of adolescent growth, however, is not growing, like Ben Johnson's tree, in bulk; but rather structural and functional development. The deepening of the convolutions of the brain and the organization of the associational fibers characterize early adolescence only less markedly than they

do infancy. This neural development and adjustment often interferes with the release of nervous energy. The result issues in nervous instability and emotional fluctuation, so often present in pubescence. The lungs increase in size, capacity and power; but their development is variable and depends on the amount and nature of outdoor exercise. The capacity of the lungs is an index of the vitality and health of the growing boy or girl. The heart has about doubled in size by the sixteenth year when its weight is, in proportion to the weight of the body, greater than at any other time. The adolescent heart is relatively weak, however, while the arteries are proportionately small. Hence the blood pressure is high, a fact that accounts for much of the erratic and vigorous activity of the period. As we have observed, one ofthe most profound and fundamental phases of early adolescent development is the functioning of the procreative organs. Sex growth, however, involves much more than can be expressed in physiological and anatomical terms, a fact that shall be considered later in this study.

GLANDULAR ACTIVITY

It is only in recent years that biologists have realised that the activity of the glands and their secretions exert a determining influence on bodily and mental growth. Ambitious and extravagant claims have been made in this connection, and some enthusiasts have claimed with Professor Berman that the endocrines

determine human personality.[1] Some would have us believe that glandular activity is a decisive factor in religious experience, while a few insist that the gland is none other than the Deity resident within us! After due allowance has been made for the fickle romancing of these enthusiasts, and, on the other hand, for the skeptic's discounting of that which has not been demonstrated, it would seem that there is a residue of valuable truth which we cannot afford to ignore in investigating the religious experience.

There are two types of glands, those with and those without ducts and known as external and internal glands respectively. We are concerned with the latter type, ductless or endocrine glands, the secretions of which are retained within the body, absorbed by the blood and lymph to be used by other cells. These internal glands are often spoken of as hormones, but this term, strictly applied, has specific reference to the internal secretion itself and not to the gland porper. The principal glands and their chief functions will be readily seen from the following table.

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1. Berman, Louis, "The Glands Regulating Personality", p. 268.

NAME OF GLAND	SECRETION	GLANDULAR FUNCTION
THYROID	Thyroxin	Accelerates, transforms, and controls energy and bodily and mental growth.
ADRENAL	Adrenalin	Heightens nervous tension, increases muscular activity, and generates energy for emergencies. Brain growth is stimulated andthe sex glands affected.
PITUITARY	Pituitrin	Exerts profound influence on framework of body and supporting tissues; consumes, utilizes and transforms energy, particularly of the brain and sexual system; and fosters sustained effort. The extermination of this gland issues in almost instant death. Disorders in its functioning, especially in early adolescence, seem to interfere with moral conduct. Dr Louis Lurie supports this claim.
PINEAL	Unknown	Regulates development with an indirect hastening or retardation of puberty.
GONAD - SEX GLAND	Ovaries and Testes	Prepares a hormone or "life-ferment" that is absorbed into and distributed by lymph and blood, and causes development of physical and psychical qualities distinctive of virility or femininity,* Gonads are acutely susceptible to the influence of other gonads and cause secondary sex characteristics. Sex crises in adolescence are due, it is claimed, to the fluctuations of the gonads and to hormonic crises.

* Hall, Winfield Scott, "The Adolescent Period" in "The Child: His Nature and His Needs", p. 307.

Berman, Louis, "The Glands Regulating Personality", p.84.

While granting to the enthusiasts of glandular action as much recognition as their theories deserve (how much we do not know), we are not able to venture far on their trail where the axe still rings with the explorers' blazing. Is there not a relentless mechanism that leaves no place for individual initiative and cooperation and that identifies Divine activity with glandular functioning? " Innumerable varieties and combinations of interglandular action supply us with the limitless types of adolescent girls.....Environment, habitformation, training, education serve only to bring out the internal secretion make-up of the girl, or to suppress and distort and so to spoil her. Adolescence will be peaceful, calm, semi-conscious, or disturbing, revolutionary and obsessive according to the reaction of the other endocrines to the rise of the ovaries. Harmony, and so continued happiness of the mind and body, means that they have been welcomed into the fold. Disharmony, ailments, unhappiness, difficulties, mean that they are being treated as obtruders, or are acting as marauders."[1] Professor Berman believes that adolescence is a "dangerous age" because it is a period of "instability and readjustment of the cells, particularly the brain cells, to a deranged endocrine system and blood chemistry."[2] To say that "without internal secretions and a vegetative system there could be no soul, in the sense of complex emotion", has no more validity than to say that without a stomach or any other

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1. Berman, Louis "The Glands Regulating Personality", p. 150
2. Ibid, p. 161.

vital organ there could be no self. Again we are assured "that a man's nature is essentially his endocrine nature", that at birth "he represents a particular inherited combination of different glands of internal secretion."[1] In reminding us that physics and chemistry have made every-day commonplace realities out of imaginative man's dreams, Berman adds, "No control of the human soul is possible until it too will be taken in hand by them. The chemistry of the soul! It's a long, long way to that goal.... But we have started upon the long journey and we shall get there.... The chemical conditions of his being, including his internal secretions, are the steps of the ladder by which he will climb to those dizzy heights where he will stretch out his hands and find himself a God."[2] Berman's main thesis is that "the whole life of man is controlled primarily by his internal secretions."[3] Here we have rank mechanism that would destroy the very heart of this study. To recognize what there is of value in glandular influence over bodily and mental conditions should be the aim of every student of adolescence; but in a study of adolescent religious experience, we must expose the fallacious romancing of such chemists of the soul as Professor Berman purports to be.

It was suggested earlier in this chapter that the growth of the physical organism had real significance in any treatment of the religious experience of adolescence. This will become

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1. Berman, Louis "The Glands Regulating Personality." p. 167.
2. Ibid. p. 22.
3. Ibid. p. 224.

more apparent in the course of this thesis; but some relation between the facts observed and the religious experience might be indicated now. There are psychologists in the field of religion, of whom Professor Ames is a notable example, who insist on the closest connection between sex and religious experience. They are the biologists in psychology who interpret mental life in terms of organic reaction and religious experience in terms of sexual feeling. This makes the sex-instinct, part and parcel of the religious consciousness. That there is a vital relationship cannot be denied, and the following pages will disclose this. It is a common fact of every day notice that pubescence releases a flood of feelings and gives rise to an emotional set that is at the very root of religious experience. In the functioning of the glands there is discernable vital influences at work, influences that color the adolescent's moods, affect his mental processes and indirectly, it may be granted, have some play in determining the nature of his religious consciousness. This relationship will be further traced in a consideration of the following sections which deal with emotional and cognitive tendencies and the expansion of the social consciousness.

CHAPTER III

THE EMOTIONAL EXPERIENCE OF EARLY ADOLESCENCE

WHAT IS EMOTION?

If in terms of behavioristic psychology we say that emotion is the stirred up states of the organism and is dominated by all manner of organic fluctuations, it will be necessary for us to qualify this view by adding that almost any state of mind includes also cognitive influences. That is, emotion, while being connected intimately with the sympathetic nervous system, is also closely related to the cerebro-spinal system through the processes of ideation. Emotional responses might be aroused by external situations, such as those in which pugnacity is rife, and by inner states such as those arising from grief. Over against the emphasis of pure instinctive reactions of the body where cognition has little, if any, influence, we must recognize that ideas in consciousness can give birth to emotion which finds expression in bodily movements. Perception precedes emotional reaction. The emotional life on its highest plane cannot be kept apart from the life of ideas for the very good reason that life is much of a unity after all. Thatthere is the play of interaction is seen when emotion, by heating the idea to the boiling point, intensifies it to the degree where it becomes potently effective. So episodic and pervasive is this emotional drive and so inextricably related to the religious experience of adolescence that it is essential that we examine the nature and

function of emotion.

EMOTION ALWAYS ACCOMPANIES OTHER PROCESSES

Mentalfunctions cannot be separated and labelled as faculties or functions in their own right and independence. Sensation was once separated from affectivity, the basis of emotion; but it is now realized that these two mental functions are not only intimately related, but are really of the same psychological character. Almost every sensation that impresses the mind creates an emotion as well as an idea. Thus emotion does not arise as a separate and unaccompanied mental state; but is impulsive and always the pattern of the individual's reaction to some external object. We shall see that emotion is attended by instinctive acts and ideational processes. It is the affective aspect of instinct and, as such, is a primary feeling state. The relation between these primary emotions and instincts is so close as to be thought of as different aspects of the same thing. The emotions of human beings, however, are on the higher and more complex level and arise from the modifying influences of cognition and volition. Ideas in consciousness give birth to feelings which, in turn, find expression in muscular movement. Emotion depends for its very vitality and scope on the expansion of the cognitive powers and the ripening of judgment and reflection. It is because the adolescent experiences an expansion of the intellectual life and begins to organize his mental functions around the self as the central focus that he has a deepening of the life of feeling.

CRAVING FOR THE EMOTION-EVOKING STIMULI

Coincident with the quickening of physical vitality, the organism acquires a heightened sensitivity to external and internal stimuli. Sensory processes, which are the background of consciousness, are basic in all mental life. The various glands of the organism, including the endocrine glands, which exert an immediate influence upon the feeling states, are subject to rapid change. The entire bodily system, as we have seen, is undergoing a number of shifts that demand reorganization and readjustment. As a result, the emotional tone is thrown into intermittent turmoil.

One of the most conspicuous characteristics of earlier adolescence is the capacity for widespread and intense emotion. As puberty completes its cycle, at about the sixteenth year, we see emotion functioning as the dynamic driving force of personality. The adolescent literally craves for emotional experiences. This craving for emotion-evoking stimuli is produces, as we have hinted, by the functioning of the sex organs and the need for muscular activity; but it must not be supposed that the physical is the only cause. The capacity to think and reflect is responsible for much of this emotion. The awakened feeling-tone of early adolescence is especially susceptible to the influence of slight and transient causes. He becomes unstable and cannot divert this incoming tide of new powers and novel experiences. Emotion is on a lower plane because his ideational content is meager and his need for physical activity gives his emotion a

"muscular" tone. Emotions of anger, bad-temper, overconfidence, and selfish pride are not yet socialized. A year or two later, at the stage of middle adolescence, there is a still further quickening of the affective tone and an expansion of emotional experience. This expansion releases fresh accessions of vital energy, intensifies emotional stress and floods the individual's whole life with strange and perplexing experiences. There follows emotional instability, temperamental ups and downs, first loves with their intoxicating doses of passion and moods of depression, seasons of high ecstacy and bitter gloom, visions of alluring adventure and hauntings of momentary despair, stirring ambitions of anticipated achievement and realizations of personal limitation and failure. Here is the world of phantasy,[1] the day-dream that paints life in a thousand pictured possibilities, precipitated in jarring impact with the world of reality, the stern realization of things as they are and not as fancy would have them. Not infrequently, this vague aspiration to achieve fame engenders a habit of seeking satisfaction in superficial dreaming which is a subtle and insidious foe that defeats the realization of ambition. The objective life that modern life offers adolescents is a safety-valve in this connection; but where the boy has ample athletics to engage his attention, often the girl is denied adequate media of expression and this tends to create sentimentality. This instability is due, then to the liberation of pent-up emotion

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1. The term "phantasy" is employed in analytical psychology to denote the day-dream in which desire, unfulfilled in the world of reality, finds an imaginaryfulfilment in the realm of fancy.

without a corresponding control and consistency of purpose. These experiences, however, are the birth-pangs of a richer life and a more complicated emotional content.

All this has, as we shall indicate later, the deepest significance in understanding the religious experience of adolescence. Religious ideas, for example, injected with intense emotion, give birth to idealism - and behold the devotion of the adolescent to cherished ideals! When ideals become incarnate in noble types of personality, we have the spirit of hero-worship that characterizes this period. Contemplate the potent motivation for character-building that arises therefrom ! Friendship is the blossoming of the emotions. The love of the beautiful finds its source here. There is an emotional discovery of the God of Nature and the adolescent becomes almost a pantheist and the germ of a mystical experience stirs within him. The "sentiments" of beauty, love, truth, duty, honor, loyalty, courage and so forth are the emotions functioning on the highest level and in accompaniment with other mental processes. This loftier plane, however, is not reached until late adolescence or adulthood. We cannot be too insistent in stating that the imprisoned emotional force in adolescence should be set free and so directed that it will function in the higher reaches of life. During this period when an instinct emerges and becomes dominant, its correlated emotion should be cultivated and motivated.[1] If the middle adolescent needs to cultivate anything, it is an integrated,

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1. In his "Psychology", p.134, Woodworth warns the student against assuming that emotion is simply the "affective" phase of an instinct and that every instinct has its own peculiar emotion.

harmonized, and balanced outlook upon life as a whole. This will be shown in a later paragraph.

THE SUBCONSCIOUS MIND

Experience is rationally organized as a unit about one center of consciousness which we shall call the "self" . This is the integration and harmony of which we speak. There are in everyone's experience, however, breaks, gaps, and dissociations. When such breaks occur and destroy mental continuity and sequence, the psychologist seeks to bridge these gaps and restore unity and purpose. One of these "gap-fillers" is the subconscious mind. To give a psychological account of the subconscious in religion, it is necessary to consider briefly the various theories of the subconscious as such.

The subconscious is not fact of experience. It is a concept and its function is the interpretation of facts in mental experience which appear to be detached and inexplicable. The self seems to find satisfaction in labelling these facts and depositing them in this subconscious area of the mind. Intuition, which is the solution of some problem that comes during sleep or the sudden emergence of new meanings thatseem to come from "nowhere", is evidence of the working of the subconscious mind. Memories of an almost forgotten past, lying in the hidden recesses of ~~the~~ subconsciousness, become related and flash into consciousness with fresh illumination. There are at least three theories of the subconscious supported by different schools of

psychologists. There is the theory that the subconscious is a fringe or background of the mind where the line of demarcation is hardly distinguishable, but beyond which are deposited all manner of latent impulses, attitudes, tendencies to reaction, partially repressed emotion, wishes, volitions and secret longings. When these incipient impulses emerge without antecedents to explain their appearance, it is said that they have emerged from beyond the line to consciousness. There is a process of fading going on among these deposited feelings and ideas until gradually they disappear into the subattentive consciousness. This view is inadequate and does not explain all the mental experiences. The neural theory insists that the automatic activity of the nervous system causes the restimulation of old brain tracks without the functioning of the associational centers. According to this view there is no subconscious ripening, but just simple reproduction. This theory was in vogue sixty years ago when Carpenter enunciated it. The third theory goes under different names, the "subliminal", " detached consciousness", "co-consciousness", and it is the most popular theory today. It covers all views that hold that the individual has a second or double self, a substratum of psychic existence.. Between the conscious mind and this vast substratum area, often referred to as the "limen", there is the "censor" whose function it is to stop the passage between the two realms. The censor must be ever vigilant to prevent the escape of these imprisoned and unwelcome elements from the unconscious. It is thought that the censor is responsible for the consumption

of much nervous energy which, in turn, causes nervous impoverishment and conflict. During sleep when dreams stir the subconscious into activity, Freudian psychologists say that much of this repressed material passes the censor undetected and comes into consciousness. Hence the importance of dream interpretation to diagnose the nervous disorders of the subject. This view is often explained by employing the notorious "iceberg" metaphor to show that the greater portion of the mind is composed of the unconscious or the submerged area.

While there is truth in all these theories, we cannot subscribe to any one in particular. All theories are and must necessarily be speculative. Since the content of the conscious mind at any one moment is only a fraction of the mental life, it is safe to think of the subconscious as the entire background of the mind. This background constitutes that vast area of beliefs, judgments, desires, ideals and so forth that have been accumulating day by day and year by year. Professor Strickland has shown how very significant for religious education this is. It means that the present content of the religious consciousness is largely determined by what has gone into that background. "Out of the past the present is born."[1] Religion is deeply rooted and springs from the subsoil of individual and racial life, bearing fruit and giving promise of bearing more fruit. When we say that man is "incurably religious", we have reference to the subconscious roots

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1. Strickland Francis L. "Psychology of Religious Experience." pp. 140-5.

of religion, roots that have germinated from the seeds sewn by nature and especially by social heredity. From childhood and throughout adolescence we are exposed to penetrating religious influences that persist all through life's experiences. "Thus it comes about that the ideals, the longings, the ardent wishes of youth sink into the subliminal region and constitute a large part of its ultimate return contribution to conscious life. Hence the ideal nature of much that springs from the subliminal region of lofty souls. Hence also much of the religious trend that most of us find shaping so large a part of our lives. The religious ideas, promptings, emotions, and ways of viewing things, impressed upon us during youth, or resulting naturally from inherited tendencies, become so ingrained into the very texture of our minds that we can never get away from them"[1] If the entirety of the past psychical life so affects the present state as to reveal itself in character; if the adolescent forms habits, receives ideas, formulates beliefs and creates ideals and thus determines his background religious experience, how profoundly important an influence the subconscious exerts upon his total life, and how equally vital it is that the adult's adolescence and the adolescent's childhood and the child's infancy should be as a well kept garden. In thus emphasizing the determining power of the subconscious, however, we cannot leave this discussion without reemphasizing that the highest and noblest part of the individual is in his CONSCIOUS personality, in the integrated, harmonious,

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[1] Pratt, J. B. "The Religious Consciousness", p. 62.

and rational self. And in the final analysis, psychologists must find this ideal in its loftiest form in Jesus.

NERVOUS TENSION

It will prove helpful to recognize that the distinction between emotion and impulse is one where feeling is in contrast with action, or where there is an organic state on the one hand and an adjustment of the nerve centers toward a certain reaction on the other. Thus impulse is always a conscious tendency and generates and precipitates emotion. A more valuable distinction is that between emotion and instinct. Now, emotion consists of internal responses, whereas instinct is directed toward external objects. Emotional response is something in the nature of a preparatory reaction, (potentiality) while instinct moves in the direction of reaction (actuality). Emotion thus represents bodily readiness for the instinctive action. There is the closest connection, however, between emotion and the instinctive tendencies of the organism. When instinct is said to be an organic tendency to movement, impulsive action is involved. This provides an outlet for nervous energy and emotion expresses itself in normal behavior; but when the action toward which this instinctive tendency or impulse is directed becomes inhibited or blocked, the result is nerve tension and inner conflict. That this is what so frequently occurs in adolescence when a strong instinct, the sex instinct for example is arrested and negatively sublimated, we have abundant evidence in daily life.

In speaking of the sex instinct, it is essential that we give it a wider connotation than is usually the case. Activity of the physical sexual organs is but one specialized manifestation of the vitalizing energy that permeates creation. The sexual "libido"[1] is the cause of every outreach of the individual toward the object - the appreciation of art and music, the urge of adventure, the lure of nature's beauty, the desire for friendship, the devotion to an ideal - these, not less than the love of man for woman, are the outpourings of the sexual libido, the expression of the sex instinct.[2] Obviously then, sex influences religious experience in no uncertain way, particularly during adolescence; but we cannot hold any brief for that school of alienists who would explain the tumultuous religious experience of adolescence entirely by reference to sexual influences. It is necessary only to emphasize that sexual life and the religious life register their greatest development at the same time, which is in middle adolescence;; but, we hasten to add, this is no proof that religion is reducible to sexual ideas and emotion. The fact persists, however, and is recognized by psychologists such as Pratt, that certain aspects of the religious turmoil of adolescence are in some way due to sexual causes.[3] We have already observed that the sex instinct releases a torrent of emotion that demands expression.[4] Now, when there is an obstruction damming this emotional torrent of

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1. The term "libido" is a Freudian concept. Originally it connotated sexual hunger; but now it is generally used to indicate the total life-energy of vital impetus of the individual - the current in which his thoughts, desires, tendencies inevitably flow. It is so used here.
2. Coster, Geraldine, "Psycho-Analysis for Normal People." chp. vi.
3. Pratt, J. B. "The Religious Consciousness." p. 112.
4. Cf. pp. 18 and 22.

sex there is conflict, inner discord, nervous tension. Wherever there is repression or suppression, maladjustment, or negative sublimation of the sex instinct, there is inner conflict. THIS IS AN EXCEEDINGLY IMPORTANT OBSERVATION IN ARRIVING AT ANY COMPLETE UNDERSTANDING OF THE RELIGIOUS EXPERIENCE OF EARLIER ADOLESCENCE. Many psychic and religious difficulties of this period have their roots in a thwarted and maladjusted sexual urge. Until adjustment is satisfactorily made there is little chance of permanent cure. It follows, therefore, that remedial treatment must accompany diagnosis. This has far-reaching implications for those who share the task of moulding the characters of youth. But the sex instinct is not the only cause of conflict.

Often the adolescent's emotional urges remain unsatisfied and sometimes they are violently rebuffed. The FEARS of adolescence constitute a fruitful source of nervous tension. There is the fear of ridicule and this, if allowed to persist, tends to induce a sense of inferiority which is a disturbing factor long after the cause of the trouble has been pushed below consciousness. The fear of approaching adult responsibilities and of the moral and social exactitudes of the new and complex order in which he suddenly finds himself, often causes anxiety. The adolescent is acutely sensitive to social disapproval and to that which he thinks is sin. Unrequited love for a girl can torment him day and night, and the effects of such an experience can linger through the years. The writer has access to a youth's diary in which he records the pangs of heartache due to a broken contact with a girl who was the object of his

affection. The youth confesses to the fact that the only relief he could find was in prayer to a God who cared. More adolescent boys than we realize suffer bitterly from the fear of having the object of their love dissipated. The fear of physical inequality and weakness that threatens to bar him from vigorous participation in athletic activity haunts the undersized and physically awkward youth. It is not generally recognized that the fear of outward emotional expression is a subtle cause for much widespread uneasiness in middle adolescence. This is often true of the Anglo-Saxon race, the members of which tend to inhibit the free expression of emotion. The adolescent dreads "making a fool" of himself or herself; and having done so, he or she will endure misery for days. "Adolescence learns by experience to dread the results of emotional displays which give rise to ridicule and embarrassment, until gradually a fear of emotion and of all that relates to it grows up in the unconscious. In children, and to some extent in adults, this fear and deliberate suppression shows itself by such outward signs as nervous twitchings, incessant fidgeting, sulkiness, awkward and embarrassed behavior, furtive attempts to attract notice, and so forth."[1] This state of mind is intensified by the many new sensations that disturb and baffle the adolescent. The fact that modern youth are so blatantly outspoken, enjoy such an unprecedented freedom and appear to project themselves so unblushingly into personal and social questions that a generation ago would have shocked the average adolescent, does not necessarily discount this assertion-unless it is American youth! The truth is a great deal of camouflage conceals the young person's real self. The supposed freedom

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1. Coster, Geraldin, "Psycho-Analysis for Normal People." p. 105.

of expression is often superficial, not infrequently a " blind", generally a protective mechanism behind which his true self is sheltered. This constitutes a difficulty in engaging boys in conversation that touches the inner depths of their consciousness. The real truth of the situation is that boys in the middle teens often experience periods of loneliness during which they stem the racing tide of emotion until it breaks its banks and inundates the life. This may appear an exaggeration of adolescent experience; but there are facts to substantiate the diagnosis. The contents of a diary of a normal boy aged sixteen revealed to the writer that a tense conflict marked a good portion of his puberty. His effort to conceal the emotional stress within by curbing the free-play of his feelings, and his avoidance of betraying to others the perplexities that stirred his being, resulted in an abnormality of behavior and conduct. It was not until a wise friend diagnosed the symptoms and prescribed a remedy that the youth regained his balance. This was effected through the boy's being given opportunity for unlimited expression under mature and brotherly guidance. In not a few cases during the most strained years of adolescence the boy retreats within himself and his libido becomes introverted. As a result, his subconscious mind becomes peopled with unhealthy and suppressed fears. If this unconscious conflict is allowed to continue, the mind begins to exert a vicious influence over the body, a process which M. Coue has so clearly demonstrated and which Shakespeare observed in a positive way when he said, "'Tis the mind that makes the body rich."

It is plain that these inhibited or repressed desires and instincts with their attendant conflicts do not induce widespread neurosis among adolescents. This is due to man's remarkable facility in adapting himself to the environment. Another reason is that the adolescent can give expression indirectly to his emotions and cravings through the medium of sublimation. The counsel so wholesalely bandied about at the present time is, "No impression without expression." Perfectly valid in theory; but can you stop young people from experiencing sense impressions? It would be more psychologically correct tosay, for every impression provide some mode of expression. Avoid perpetuating harmful repression by first understanding the working knowledge of the fundamental instincts and how to deal with their manifestations. Provide adequate means whereby the adolescent can engage in ample physical exercise and express himself in creative work. Only thus can we successfully sublimate the instinctive desires. But sublimation demands that the subject fully realizes the nature of the struggle in which he is involved. It is a highly technical process - in which the psycho-analyst must be an expert - to restore the unconscious repressions to consciousness and to facilitate sublimation of a curative kind. Sublimation is not necessarily negative. On the contrary it is positive and constructive. Man has climbed the highest peaks of creative workmanship in art and achieved the noblest eloquence of character and holiness. "If the human race had been able to continue to find throughout the ages a sufficient outlet for its instincts without the need of

sublimation, then art, science, and the beauty of holiness would still be beyond our ken."[1] This is strikingly illustrated in the experience of the great religious mystics such as St Francis of Assisi who sublimated the primary instincts and attained a serenity of mind and harmony of the self which is surpassed only by Jesus. In contrast to the inner conflict so often present at some stage of adolescence, it is revealing to analyse the one glimpse of Jesus' boyhood that has been preserved, a picture of perfect poise. It is a situation where the Boy exhibited a spontaneous, perfectly natural, fearless independence united to a remarkable intellectual vigor and psychic penetration. "Precocious!" exclaim superficial readers who glance at his conduct in the Temple. Certainly he was a spiritual genius, but, remembering that boys reach adolescence much earlier in the East than in Northern and Western lands, it is the Boy's perfect mental hygiene with which we are here concerned. What was the reason? Independence of thought and action, freedom and spontaneity of expression, pulsating enthusiasm for knowledge, and love of life are, so educators assure us, the natural results of a wholesome and positive training in childhood. This assumes that the child has had every opportunity for supervised expression with no inhibitory influences negativing behavior. It would seem, then, that Jesus lived a normal, robust, joyous, and untrammeled child-

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1. Coster, Geraldine "Psycho-Analysis for Normal People." p. 69

hood in harmony with his parents and the people of the village. We are told that he developed symmetrically, that at twelve years of age he was strong in body, brilliant in intellect, athirst for knowledge of things spiritual, beloved of those who knew him, and in perfect harmony with the Divine Presence. In "Luke's incomparable testimony to a developing Jesus," to use Professor Cell's well-known phrase, we see the Boy " increasing in wisdom and stature, and in favor with God and man." The boy Jesus is the antithesis of the adolescent we have been discussing. Surely there are implications here for the religious teacher! The Boy of the Galilean hills is a perfect pattern for the teacher. A boyhood spent in the spacious areas of the open-air and in contact with orderly and unfolding nature; nurtured in a home atmosphere where free and loving relationships doubtless obtained; untrammelled by prohibitions and fears and given opportunity for self-expression and social enrichment - this is the type of boyhood that should be the heritage of everyone.

CHAPTER IV

THE COGNITIVE ASPECT OF MENTAL LIFE

The development of the intellectual life has been traditionally described as the development of the senses, of perception, memory, association, imitation, imagination, conception, judgment, and reasoning. In isolating these various aspects of the developing intellect, one is tempted to thinkof this development almost exclusively in terms of unrelated fragments instead of an interwoven whole. The truth is that several of these cognitive oricesses are present in one and the same experience. There is interdependence, reciprocity, and continuity in these functions. To understand the specific influence of the various aspects mentioned above, we must analyze these separate processes and discover the nature of their individual activity; but it is essential to study the part with constant reference to its whole. Moreover, we must always keep in mind the parallel streams of physiological growth and of emotional and volitional expansion.

Religious experience is chaotic without reflection, particularly during the adolescent period. The emotional tides of youth threaten to swamp and destroy when unchecked and uncontrolled by the powers of cognition. Where there is a paucity of and disintegration among ideas, there is arrested mental development, and this, in turn, means emotional and volitional maladjustment and religious confusion. If the religious consciousness is to function normally, and if selfhood is to be achieved, there must be integra-

tion and cooperation among all mental processes and the mental life must be in a state of health and vigor.

Through the construction and application of general intelligence tests, the work of the French psychologist, Alfred Binet, and his collaborator, Th. Simon, our knowledge of special phases of intellectual development and of this development as a whole has been extended and clarified. Intelligence tests have been more or less successful because they have sought to test the combined functional capacity of the various mental processes. Binet recognized that the memory, for example, could not be tested apart from the senses, nor association apart from attention. The genius of his method of mental diagnosis is to be discovered in the fact that he combined or averaged the results of the various mental tests and problem situations as a measure of the growth of the individual;; and, secondly, he compared individuals in terms of the average attainment of children or adolescents of various ages. Hence the concept - " mental age."[1] Recent experiments in mental examinations have revealed that there is a wide variance of intelligence between children and adolescents of the same chronological age. Development is more rapid in the early years of childhood and the increments are increasingly less up to the time of maturity when the influence of growth, as a factor more or less separate from specific

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1. If a boy of thirteen who is being tested goes as far in the tests as a normal thirteen-year-old ordinarily goes, we may say that he has a mental age of thirteen years, which, in this case, is normal. If, however, he goes only as far as a normal eleven year old ordinarily goes, we say that his mental age is eleven years.

training, ceases. It is the judgment of most specialists in this field that the mental age of fifteen represents normal adult intelligence.[1] That is, average adult mental stature is reached by most persons at about fifteen years of age. Stated in other terms, when the average adult is confronted with situations as new to him as to the fifteen year old boy and in which he has not had special training and experience, the general level of his performance is no better than this boy. After this age, development is to be in terms of ability to use mental powers. It is only the exceptional person who is able to increase his potentialities of mind after this age.

Now what meaning has all this for us in our investigation of the religious experience of earlier adolescence? A casual reading of the above will convince us that it holds much meaning for us. Since middle adolescence is the period at the close of which most boys and girls attain their mental stature, potentially speaking, it follows that from now on development must proceed along the line of the use of their particular endowment. It is right here that the religious educator should seek to guide the youth in the discovery of his native capacities. Whatever his endowment is, he should be helped to recognize and develop it. Vocational guidance becomes a highly sacred responsibility at this age. Furthermore, the foregoing facts show that the boy and girl of fifteen or sixteen are

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1. During the war, mental tests were applied to all who entered the army, and it was found that most adults fitted into one of the groups of tests devised for children and adolescents. Thus many of the adults had mental ages of ten, twelve, fifteen, and a few eighteen. Very few, however, had a mental age beyond fifteen years.

capable of learning rapidly. They may not be able to increase their potentialities of mind after this age; but they can improve what they have. Hence it is vital that the teacher of religion should know how the laws of learning operate, particularly as they influence character. Habits of mind are now being crystallized. Attitudes of mental activity are now being determined. Ideas are being assimilated rapidly. The ability to scrutinize and validate belief is now forming. There is the promise of the acquisition of a rational faith in God. Synthetic reasoning begins to bud; but the blossoming time does not come until late adolescence. The sixteen year old is faced with an array of various and complicated situations and undergoes all manner of new experiences. This tends to speed up the learning process. All this has real significance for adolescent religious education inasmuch as life ideals are critically and purposively established. The emotional stress is partially checked by increased mental power. In other words, the youth's inrush of emotion gives his ideas a vitality and dynamic and so creates ideals. In teaching religion and virtue, we must not under-rate the adolescent's mental capacity.

GROWING CAPACITY FOR THOUGHT

Thought functions normally when it organizes, correlates, and interprets the impressions that arise in consciousness, when it attends to the relations among these impressions, and when it integrates them into a meaningful whole. The impressions arising in con-

sciousness as a result of sense stimulation, are recalled and built into images by a process known as perception. Now, it is in the transition from childhood to adolescence that these loose and unrelated sensory impressions become organized into some kind of a totality. It is characteristic of adolescence that these percepts or ideas begin to be consolidated into a system.[1] Hence conceptual thinking takes place and experience becomes rationally organized; but these are processes that engage the subject throughout adolescence. Sense stimuli are very active in the early teens, although increased sensibility is in evidence at every stage of the period. In middle adolescence sense impressions are weighed and also critically evaluated and the youth begins to construct thought-patterns and to discover meaning behind the mental images. In the processes of recognition, recall, and retention of ideas, memories become unified into modes and tools of thought. In the integration of reflective responses to sense stimuli, there is the promise of the achievement of personality, the goal of all development. Imagination, which, in childhood, was capricious and richly fertile, is now brought under a mild discipline and later under steady and rational control. The imagery of the early teens, however, still retains its spontaneity and exuberance and persists to override the logical power of the mind. Hence the clash between imagination and reason. The boy and girl experience their flights of fancy, but find that when they come to actualize their dream-

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1. Idea does not correspond precisely with percept, however. The idea succeeds the percept and comes into being only when the mind actively works upon a percept and reproduces it. Hence we have the percept and also an IDEA of it, really the mental reproduction of the percept. Idea equals "concept", but in this case idea stresses the image factor while concept the meaning factor.

castle, the roof falls in! Imagination soars higher than reason and, dissociated from its pilot, imagination flies aimlessly and often misses the way. The restlessness and dissatisfaction of youth is not seldom the result of this friction between the imaginative and logical powers of the mind. In the early and middle teens, a certain degree of attention is directed toward the rational relations among ideas - always a distinguishing mark of oncoming maturity; but the deeper meaning of these relations and the rationalizing of belieg falls beyond these years. The rational judgment, which is struggling for its birth in early adolescence, is still relatively weak even in the seventeenth year. The youth hasnot yet discarded contradictory notions and beliefs. Conventional religious ideas, moral sentiments, and rules of conduct which have all been more or less imposed by external authority, still fetter him. This does not mean, of course, that there is an entire absence of the ability to create and synthesize judgments in the middle teens. On the contrary there is a quest for truth and reality, a dissatisfaction with things as they are, and a developing capacity to grasp new truth and to build itinto the fabric of the self. Ideas and beliefs are challenged and expanding vistas of truth are envisaged and sought. We might well pause here and observe that in the rapid development of the intellectual powers and emotional feeling, the adolescent is often at a loss to give expression to what is transpiring about him. His inability to interpret the enriched experiences of life is not a sign of irresponsiveness nor a lack of appreciation. It is rather a sheer

incapacity to explain the significance of it all. Hall has emphasized this in the following words: "Never is the power to appreciate so far ahead of the power to express, and never does understanding outstrip ability to explain."[1] Although utterance is, generally speaking, at its minimum, there is an inarticulate groping after a larger and more abundant life, an insistent questioning and a passion to know the why and wherefore. The skeptic is awake within the youth; but so also is the adventurer. It is well that imagination has wings at this time. The venturesome spirit of adolescence verily leaps in its desire for freedom, expansion, and discovery. Mental images race in panoramic succession and dart metoerically across the mind. The mind becomes a focal point for these pictures of romantic living. This is the stuff of which dreams are made and ideals created. There is a danger, however, that daydreaming may become a dissipating and profitless mental habit. Defeated hopes and unrealized dreams are apt to engender depression which, in turn, often gives rise to a morbid introspection. Self-consciousness becomes exaggerated, and a hypercritical self-diagnosis threatens to precipitate the adolescent into intermittent gloom. Doubt assails; failure harasses; fear attacks, and the groping self becomes divided against itself. Youth has too often been idealized, painted in roseate hues, and presented as the very incarnation of virtue. The truth is that much imperfection is found in the make-up of this developing personality, a fact that is not abnormal. The youth is not always a seeker after

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1. Hall, G. Stanley, "Youth", p. 237.

truth. Often, indeed, he is secretive, deceitful, and even criminal in intent. He chooses falsehood to truth. Spasms of mental indolence, vacant-mindedness, and obstinate irrationality cast their shadow over the boy and girl. Acutely sensible of injustice meted out to them by others, they themselves are unjust and vindictive. There is a tendency to be overbearingly self-assertive and arrogant. Coe has said that "adolescence can produce snobbery more easily than democracy."[1] Age is disrespected and parents are considered "behind the times." A rebellious, conceited, and critical spirit takes temporary possession of them. Hall confirms this observation. "The wisdom and advice of parents is overtopped and in ruder natures may be met with blank contradiction.... The youth who has been amenable to advice and even suggestion, now becomes obstreperous, recalcitrant, filled with a spirit of opposition and cannot repress a state of toplofty superiority to the ways and persons of his environment."[2] Many factors contribute to these characteristics. As we have observed elsewhere, youth is caught in a maze of new and baffling experiences and invaded by an array of sensory stimuli. He really does not know himself and his behavior confuses the onlooking adult who would be his friend and counsellor if only he knew how to befriend and guide. Aggressive self-assertiveness is the outer shell that protects an inner sense of insecurity. The boy is simply not sure of himself and he knows that others have

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1. Coe, George Albert, "A Social Theory of Religious Education" p. 160.
2. Hall, G. Stanley. "Adolescence", vol. ii, pp. 79, 80.

sensed this. Hence his "bluff". To safeguard himself from others, he throws up a protective wall and hides. The fact of the matter is, as Hall so well explains, that the youth is so anxious to reassure itself and to be in accord with older persons that mental energy is expended in trying to get into the closest "rapport" with alien sentiments and self-assertion is for a time almost in abeyance.[1] Too much is expected from the growing boy and girl and not sufficient allowance is made for their mental and emotional instability. But they soon recover their equilibrium. The characteristics are temporary and fitful. The mental lassitude is calanced by the many schemes and high adventures into which youth throws itself. Activity and scope for unlimited expression give the right set to the sails and the bark of youth speeds before the capricious winds, and, with careful piloting, is sure to reach its destination. It is this mental inventiveness and exploration that demands action and rebels against stagnation.

When we come to study more directly the religious experience of adolescence, we shall have occasion to refer back to the observation made above. A close connection exists between these facts and the religious experience of adolescence.

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1. Hall, G. Stanley. "Adolescence." vol. ii. p. 374.

CHAPTER V

THE EVOLUTION OF INDIVIDUALITY

or

THE EXPANSION OF THE SOCIAL CONSCIOUSNESS

We have observed the physical transformation that marked the pubertal period, and now we are to notice, in passing, the accompanying changes in the child's social capacities and interests. In early adolescence there is a quickening of the social consciousness; a new and richer realization of the impinging world of persons with whom the boy and girl more and more identify themselves. Although the consciousness of the relation to social groups has been awakened in childhood, in the early teens it becomes more clear-cut and embracing. There is a developing appreciation of human relationships and personal attachments, while group loyalties become more sacred and permanent than ever before. Social units, such as the boy's gang or thegirl's clique, become centers of attraction that draw adolescents like magnets pull steel filings. These groups afford that social interrelationship andexpression of socialized desire which adolescents so much need. The individuals who constitute society become objects of increasing attention, interest and concern. The boy and girl ardently desire the favor, recognition, and company of their elders and crave admittance to social groups and practice that are more mature

than youth should normally have. Professor Coe, in drawing attention to the radical and rapid shiftings of adolescence from the personal groupings of childhood and to the dread of being a child any longer, observes that what occurs is not only a social quickening, but also a social break with the individual's past.[1] This desire for the widening of social contacts must be fulfilled. Adult suppression and interference and the frustration of this inherent desire are the factors that too often cause or accentuate this break. If adolescents were helped to make constructive social adjustments instead of being curtailed and denied this social experience, their social development would be less crucial and more accumulative and continuous. A prominent phase of this social consciousness is the unfolding of the sex life, a fruitful cause of much of this social development, especially in middle and late adolescence. A new and intense sensitiveness to the opinions of the opposite sex is experienced. The heightened sensitivity to social approval and disapproval has significant religious implications. The boy or girl is prompted to emulate one whom he or she admires. If this admired person has had a constructive religious experience, the adolescent will be inspired to appropriate his religious vitality. This desire for social approval seeks satisfaction in personal friendship, and this is the time when Jesus can be presented as a divine Friend. When the adolescent sings

"What a friend we have in Jesus
All our sins and griefs to bear,"

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1. Coe, George Albert. "A Social Theory of Religious Education" p. 160

he is voicing a fundamental need. Inasmuch as strict sex segregation results in social impoverishment and often in maladjustment, opportunity for the intermingling of boys and girls should be given.

It is important to note that in the heightening of social consciousness there is a corresponging quickening of self-consciousness. Here are individualizing and socializing processes in one and the same experience. That is, individuality itself is achieved in the social process, for one and the same movement produces society and the individual. Individuality and society cannot arise until the self appears. The self is built up in the social relationships, in the social conflicts and impacts as well as in the agreements and cooperation between the self and others. It is by challenging another's viewpoint that one comes to establish one's own, and it is in cooperation with others that one realizes ends which the self greatly desires. "Thus man is by nature social. Self-consciousness is per se social consciousness, and individuality is itself a social fact. Conversely, society, distinguished from herds, arises in and through the individuating process, that is, through the increasing notice that one takes of another as an experiencing self. Neither term, then - society or individual - is static; neither merely imposes itself upon the other, but the two are complementary phases of the same movement. When we say that religion is a social phenomenon, then we should understand that it is ipso facto an individuating process."[1]

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1. Coe, George Albert "The Psychology of Religion" p. 143.

Thus the adolescent simultaneously achieves individuality and a heightened social sense. Individualizing and socializing processes, therefore, emerge and merge together. It follows, then, that personality is sacred to society and society to the individual. This is the core of religious experience. Religion alone furnishes this integration. Belief in a God who is the Father of one and all enables us to believe that the self and the world of other selves are a unity. When behavior is completely socialized under the drive of a religious ideal, we have moralized conduct. That is, when there is a developing consciousness of the self as it is related to other selves, the environment of persons or society; and when the self is devoted to the well-being of others who are thought of as brothers and as sons of a common God, the Father, there is a moralizing of the whole of life.

GANGS AND FRIENDS

It is clearly seen that out of this regard for and loyalty to others, there is born of this social consciousness love for others which issues in friendship. Personal friendship does not blossom until the middle teens. The early adolescent finds his social satisfaction in the notorious " gang" , a social phenomenon about which so much has been written. The gang period covers the years between eleven and sixteen.[1] The coming of the clan spirit is an inrush of new life for adolescence. The gang is a social and moral support to the boy and girl. During these troubled and lonely years, the gang is a veritable crutch to youth and it tides them over periods

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1. Puffer, J. Adams "The Boy and His Gang," p. 18.

of gloom and insecurity. The timid and nervous adolescent finds extraordinary safety in being accepted as one of the gang. He needs companionship and the appreciation of other boys; and the girl, no less than the boy, is in need of her group's support and confidence. "I doubt whether any boy finds greater support, bliss and peace in belonging to a gang than do shy and lonely girls. To be embedded and supported by a group who accepted me was the bridge without which I could hardly have crossed the self-conscious years of youth."[1] The gang is an antidote to the loneliness and self-centeredness of early youth. It inspires loyalty. Membership in such a social group fosters cooperation, teaches respect for the rights of others, inculcates the principle of fair-play and challenges one to suffer for another. It is true that the gang can be a negative social factor in the adolescent's development. Unguided and rudderless, the group can be a hot-house for growing vices; but the fact is a gang always has a leader, and in the vicious gang it will always be found that the leader is vicious. This suggests that the gang is potential both of evil and good, depending on the type of leadership. The implications here for religious education are patent: we must see to it that the gang is harnessed and generated in the production of robust, socially-minded, altruistic character. Because the social group plays so important a part at this stage, we must think in terms of gangs as well as individuals. "For certain purposes, at this stage, we may ignore the boy and

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1. Cabot, Ella Lyman . "Seven Ages of Childhood" , p. 202.

attend to the boy group. After sixteen the group dissolves and once more we may take up the education of the individual."[1]

Personal friendship between individuals does not usually arise until the middle teens. This is the period when adolescence can form unbreakable bonds of comradeship. The sixteen year old is even lonelier and more sensitive than ever. Personal problems, personal ambitions and dreams often drive him inwards. He withdraws from the group or attaches himself to a select coterie of a kindred trio; but he finds most satisfaction in sharing his aspirations and schemes with some one chum. He discovers that this one has similar problems, identical aspirations, the very same longings. Here is a source of relief, of comfort, of peace. What heart-to-heart conversations ensue! What mutual confessions, exchange of plans, " fellow-feeling" and fellowship draw these two kindred youths or maidens together! "I discovered today that Jack ..... had the same perplexity to face, the same heart-longing, the same ideal, the same faith - it seems the same 'everything' that I cherish. He said he, too, longed for a girl's love and a chum's friendship."[2] It is at this age that youths and maidens are made sensible of the love for the opposite sex. They feel that they need each other. The experience of "first loves" is a very real one for the adolescent and must be viewed accordingly. Let none of us disrespect or treat lightly the deep-moving tide of adolescent love. Booth Tarkington, in his " Seventeen" , describes in

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1. Puffer, J. Adams, "The Boy and His Gang," p. 188.
2. From a boy's Diary.

exaggerated but nevertheless faithful terms the soul-disturbing effect of this adolescent overflow of the affections. William's experience was one of ecstasy mingled with " heart-ache." The surging emotional tide of middle adolescence was at the flood for William and his dream-ship was as a phantom thing upon the painted waters. Introspectively true to type, William became morbid and irrational. He was not able to determine the character of the girl whose bewitching exterior so infatuated his senses. The capacity to love, adore, and worship one of the opposite sex is born overnight in the middle teens. So William, like so many of his kind, found himself in the calms and storms, the heat and cold of an overwhelming love.

This experience can affect the religious life profoundly. This is especially true when the emotion of love becomes distorted. The depression following upon a "crush"[1] or the feelings of despair that dog one whose love goes unrequited or is spurned can seriously interfere with the normal functioning of mental processes. Sometimes this drives the adolescent into morbid subjectivity. One so affected confessed to the writer that his religious experience became abnormally influenced. He said that the only medium of expression was prayer to God.

One of the most effective means of helping these young people counteract these spasms of loneliness, timidity, and false emotions is the confidential friendship of a brotherly, wise, and patient man or woman. This is where the pastor, teacher, club-leader, and

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1. The term "crush" is used to describe the effects of a furtive relation with another.

most of all, the elder brother or parent can be of inestimable service to youth. " There is absolutely no substitute for the giving of one's self in a personal friendship to unformed youths. No other form of kindness, no other act of affection, however intense the affection may be, will suffice."[1]

Boys in their early teens are responsive to the attention paid them by strong and virile men. A famous athlete becomes the object of their worship. Hero-worship is at its height and this gives the religious teacher a unique opportunity to win the boy's allegiance to worthy and inspiring men. We shall have occasion to show in a later chapter that this is the time to present Jesus to adolescent boys as the supreme hero of all history. Girls, too, are endowed with the capacity to worship a woman of grace and power. The confidante who possesses that charm and attractiveness of manner that is supported by a warm and kindly interest in a girl, is very often the object of the girl's adoration. The effect of some men and women over the lives of boys and girls who come under their influence is decisive and destiny-determining.

The expansion of the social consciousness, as we have endeavoured to show, is basic in understanding the religious experience of adolescence. The evolution of individuality is inseparably connected with the unfolding of the religious life. Professor Coe affirms that "What is most characteristic of the religious consciousness is closely related.....to the general tendency to be-

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1. Coe, George Albert, "Education in Religion and Morals" p.256.

. come personal selves in a society of such selves." [1]

It would seem, therefore, that this is a logical transition to a more direct consideration of religious experience.

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1. Coe, George Albert, "A Social Theory of Religious Education" p. 142.

P A R T II

THE RELIGIOUS EXPERIENCE OF EARLIER ADOLESCENCE

CHAPTER I

THE TRANSITION FROM CHILDHOOD RELIGION TO THAT OF ADOLESCENCE

Horace Bushnell has said that a child can " grow up a Christian and never know himself otherwise." This achievement depends on the environmental influences to which the child has been exposed. The child's first conception of God is through social heredity. It comes as a result of his response to an environment of persons in which God has a definite place, and as a result of proper religious instruction. A child responds early and readily to social situations, and in the process he learns to take attitudes of an emotional nature. In shaping his idea of God, the child is powerfully influenced by parental example. When the religious atmosphere of the home is vitiated or where God has no place in the child's immediate circle, nothing else can fully compensate for the loss involved. The character of a child's religion is determined in part by the nature of his mental life. The child cannot make wide mental syntheses whereby detached thoughts are unified in a single comprehensive concept. Herein is detected a fundamental difference between the religion of childhood and adolescence. Conceptions of God come through the acquisition of ideas, and

ideas, in turn, issue from instruction and social relationships. The child's developing thought of God, at first focused on his parents as the object of his love and trust, and shaping itself according as his social horizon widens, soon transcends the actual and passes to the ideal. Anthropomorphic images gradually fall away and conceptual meanings take their place. As a result, the growing child naturally takes hold on the God-concept, God, the Heavenly Father whom to please and serve is the child's highest endeavour and greatest joy. The reality of the unseen cannot, of course, have much meaning for the child. To him the invisible simply means that which is not seen but which could be if he had the kind of eyes to see, the kind of ears to hear, the kind of hands to handle this unseen reality. The child's God IS; but is inaccessible to the child in much the same way that Santa Claus is. We have greatly exaggerated the problem of interpreting God to the child and allowed ourselves to believe that the child's curiosity cannot be satisfied. The nine year old, if he raises the question relative to the nearness of Him whom he cannot see, is easily satisfied for the time being. At length the child of the Christian home comes to cherish the thought of God and talks to Him in prayer and seeks to please Him in the daily round of life. This is a perfectly natural and spontaneous attitude. The Christian religion, with its emphasis on human brotherhood and Divine Fatherhood, harmonizes with the earliest experiences of childhood. The child's Christian religious

experience can and should be such that he learns to love the unseen Father hoyously, naturally, and whole-heartedly. As later childhood approaches, the boy's faith, if he has been wisely guided, inheres in God whom he trusts implicitly and as a matter of course. He prays to God and believes that He is and that He will answer the petition offered in faith. Religion is taken for granted as an essential part of the daily routine of life. There is both opportunity and peril here: the religious consciousness can be normally developed; but it can also decay from exposure to the impure air of formalism.

When the boy reaches the twelfth year, he begins to realize that religion is a PERSONAL affair. Religion functions in daily relationships and begins to spiritualize life-situations. Until now, he has thought of religion as external. Ames' investigation confirms the generalization of Starbuch that "one of the most pronounced characteristics of the religion of childhood is that religion is distinctly external to the child rather than something which possesses inner significance. This we have seen reflected in the credulity and obedience, and in the external and concrete character of God and Christ." [1] But now the boy sees that religion is something more than an ethical code imposed by those in authority; something more than a meaningless formalism to be observed in a church on certain occasions. Religion becomes a deeper and more vital issue and begins to inspire his thought. This is the transition from

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1. Starbuck, E. D. " The Psychology of Religion." p. 194.

the child's religion to that of the adolescent during which he is being transformed from a creature of custom and authority to a promising personality who is capable of choosing and taking attitudes. Religious experience becomes increasingly personal. These transitional years are years of awakenings, visions, and creative beginnings. "The evolution of the religion of boyhood is beautiful, wonderful, entirely natural. The evolution of the religion of youth is more subtle, still more wonderful, but no less natural. It is simply the way of God with the boy soul."[1]

There are some psychologists in religion, for example Professor Ames, who maintain that we cannot motivate conduct religiously at this period of childhood because they cannot build an adequate conception of God. "All attempts to inculcate ideas of divine omnipotence, omniscience, and ubiquity inevitably result in confusion and literalism.....The little child displays only faint traces of a sense of personality, appreciations of social relations and of ends or ideals beyond the moment. He is, therefore, lacking to a large degree in the attitudes which are essentially social and spiritual."[2] Others claim that the moral and social ideal is the religious ideal. It is forgotten, it seems to us, that the ten or twelve year old child assumes God's existence and that His invisibility is not a serious limitation to his knowing and experiencing Him. It is natural for him to please and obey God the unseen Father,

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1. Fiske, G. W. " Boy Life and Self-Government", p. 258.
2. Ames, E. S. " The Psychology of Religious Experience" p. 202.

and this moral attitude undergirds the religious ideal. The personality of Jesus can be presented at this time and used to re-enforce the child's belief in God. With the breaking of the adolescent-day, there is increasing light that throws into bold relief the hill-tops of idealism. What better pattern of the character of God is there to offer the boy and girl than the Christ-ideal? The great truth of the incarnation - minus its theological implications - can be applied here to validate and enrich the adolescent's ideal of and belief in God.[1] "Properly understood, the religion of the child and the religion of the adolescent have much in common, as well as some features that distinguish the one from the other. Religion in youth is more subjectively personal than in childhood. If the religion of the child is natural religion, as is sometimes said, the religion of youth is spiritual. And yet it retains, and should retain, many of the essential features of its earlier stage. In becoming more spiritual, it does not cease to be natural."[2]

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1. Cp. Strickland, F. L. "Psychology of Religious Experience. p. 86.
2. Tracy, F. "The Psychology of Adolescence", p. 188.

CHAPTER II

THE ACHIEVEMENT OF MORAL AND SPIRITUAL PERSONALITY

There are two major types of religious experience through which the adolescent passes in achieving moral and spiritual personality. Each of the two phases are composites of many different elements and they are often governed by the law of alternation. One set of experiences might be characterized by such labels as the following: positive, evolutionary, progressively constructive, increasingly illuminative, dynamic, vibrant, a steady and gradual march to victory. The other experiential type might be said to be complex, problematical, intermittent, irregular, hectic, temperamental, insecure, painful, tidal and tempestuous. This string of words and phrases is meant to be descriptive to the extent that the images created help to picture the two aspects of this experience. These two phases of religious experience are not clear-cut and cannot be referred to as normal and abnormal. The same youth may, and usually does, alternate between the two. Even gradual development cannot be represented by an unbroken curve that rises symmetrically. It has its dips and rises and levels; but viewed as a whole, this set of experiences makes for integration and harmony in the life. In such a case as this, the subject climbs with a sense of security, exhilaration, widening horizons and confident of achievement. In the other situation, the adolescent experiences con-

flict, periodic defeat, fear, stress and storm, There is a divided and discordant life. The process of gradual development is to be regarded as inclusive of various types of experience, and these depend upon differences of temperament. Gradual growth, moreover, is not to be thought of as a perfectly regular movement, progressing with the same measured increment. Such a process would be contrary to the laws that govern development. In all biological growth, for instance, there is rhythm, periodicity, epochal moments, rest and action. The picture of the trough and the crest of the advancing wave will help to illustrate the point. What is true of biological growth is also true in the highest forms of human development. The law of alternation is fundamental in all of life. It is clear that the psychology of this period of normal religious development, of this period when the adolescent is constantly reshaping his life to meet its growing demands is of basic and extreme importance. It is the imperative task of religious education to facilitate adolescent readjustment. These maturing boys and girls must continuously readjust their points of view, their governing motives and purposes, and their understanding of life's meaning so as to satisfy the demands of every new level they attain on their climb towards maturity itself. Just as we outgrow our physical and mental equipment with every new epoch reached, so do we move beyond the norms that used to satisfy us in our religious experience. Too many boys and girls carry over into their adolescence the religion

of their childhood. This is a fruitful cause for the cataclysmic religious experience that so often marks adolescence. This arrested religious development, if allowed to persist, will result in an impoverished and maladjusted religion of maturity. The reason why so many young men and women fail to build a rational faith in the years when religion is subjected to a critical analysis and, as a result, discard religion as a static, cumbersome, unprofitable attitude of mind, is to be found in this maladjustment of earlier adolescence. We shall discuss these two major varieties of religious experience separately; but in so doing, it is most essential to remember that they are interrelated and often represented in the same person.

We pass, then, to a consideration of the process of gradual religious development wherein we shall observe the adolescent growing out of "thinghood into selfhood."[1] In analysing the elements that constitute this development of the religious consciousness and of Christian character, we shall keep in mind the progressive continuation of the religion of childhood and pass to the thesis as stated, namely, the gradual unfoldment of the religious life.

Returning to Horace Bushnell's classic claim, we find its validity, for example, in the case of Edward Everett Hale, a representative of many boys and girls who, like him, never knew a time in their lives when they did not consciously love God as their heavenly Father. As a child, this patriot, seer, and

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1. Cp. Pratt, J.B. "The Religious Consciousness", p. 108.

prophet of God, developed in an atmosphere that was fragrant with the blossoms of Christian virtues. The boy grew strong in body, mind, and spirit and progressively advanced in the love and knowledge and service of his divine Father. There was no so-called "conversion experience". Doubtless he did consciously consecrate himself to the Christian ministry; but the point we desire to stress here is his gradual growth into the Christian belief in God and his natural development in Christian character. More boys than it is generally realized experience this more normal unfoldment, and especially those who have been reared in Christian homes. Professor Coe is right in affirming that "In order that a child may grow up a Christian and never know himself as being otherwise, he must have cooperation from those who have the spirit of Christ. That is, the child must have social education on the Christian plane."[1] Indeed, it appears to be quite irregular for the boy or girl brought up in a Christian home and under Christian influences not to pass through adolescence in an orderly manner.

We have done serious injury to great numbers of boys who, maturing slowly but surely in their religious experience, have been told that they are sinners and must, therefore, be saved from the Devil and converted to Christ. From childhood, the writer had always thought of God as being his heavenly Father and of Christ as his Lord and Friend; but before he had reached his

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1. Coe, G. A. "A Social Theory of Religious Educatio..," p. 146.

thirteenth year, he had been "saved" or "converted" three times, saved from some vague but presumably resident sin and urged to confess his sin and "become" a Christian. We have too frequently ignored the fact that the boyand girl are naturally religious, that religion itself is natural to the child and adolescent, and that the natural way into the Christian life is progressive development. The Greek, Roman, and English (Anglican) Churches have always preferred gradual religious development. They have a perfect type or example of this gradual unfoldment in the boy Jesus who "increased in wisdom and stature, and in favour with God and man." The psychology of gradual development implies the operation of the educative process.

It is the task of educators to see that the adolescent lives the fullest possible life of which he is capable at each stage of his growth. The educative process willnot be applied on the supposition that the present is subordinate to the future. Where conversion is regarded as essential to "salvation" and the highest point in individual experience, it is usually conceived of as a crisis in which other than the more normal processes of religious education are at work. The most that religious education can do, then, is to lead one up to a point where one becomes subject to influences that cannot be considered natural. It follows that religious experience can be selective and dynamic without the educative process. But we cannot agree that the conversion crisis is essential to a vital

religious experience. With some it is; but it is not the normal procedure with those who have been nurtured in a religious environment from childhood: it certainly should not be, to say the least.

However the process is affected, it involves the upbuilding of a true self that is creative, purposive, dynamic. This birth of the self is the awakening of life to a self-conscious appreciation of one's world and is the central fact underlying the variety of adolescent phenomena.[1] The adolescent is faced with the task of bringing under the control and leadership of the self all the purposes, sentiments, and ideals that heretofore have been in conflict. The divided self defeats the personality from functioning as a dynamic whole. The process of the unification of character involves the intelligent and emotional acceptance of, and the volitional drive behind, these ideals. In other words, the intellect forms ideas, the emotion builds up about them a feeling-tone and they issue in ideals which the will, the integrated personality, directs. The adolescent who is gripped by an ideal, who is possessed by a consuming passion for truth, who is inspired to pursue with an impelling power some worthy end - such an one thereby integrates and harmonizes the self. He bends all his power to this one supreme purpose. Let us enquire more precisely into the content of this moral and spiritual achievement or personality and examine the elements that constitute the self.

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1. Cp. Starbuck, E. D. Ibid. p. 253.

CHAPTER III

THE GRADUAL AWAKENING OF THE RELIGIOUS CONSCIOUSNESS

ADOLESCENT IDEALISM

We have seen that a dominating ideal can be instrumental in unifying the self and producing integrated character. How potent, then, are ideals of adolescence: they are the propelling blades that drive the craft over the seas of life. If a good ideal can unify the self and inject into conduct a potency that drives the self towards a worthy end, a negative ideal can temporarily unify the self in the pursuit of ulterior ends and this, at length, brings about disintegration. A bad end "stands detected.....because its adoption would bring into the slowly and laboriously knit fabric of the ideal the rift that makes for far reaching disintegration and ruin."[1]

What do we mean by an ideal? So fundamental a factor should be clearly stated. An ideal, then, is a concept plus an appreciation of value attached to that concept and thoroughly emotionalized by contact with other people. The concept is the basic element in an ideal. The individual cannot act honestly unless he is aware of what constitutes an honest course of action. Herein is the justification for the claim that ideals can be transmitted or taught - our apologia, if you will; for

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1. MacCunn, John, "The Making of Character", p.

do not many moderns refute the claim! Professor Coe, for example, objects to the process of teaching ideals, ideals of truth, industry, unselfishness and so forth, because the essence of morality is in personal relations and not in these abstractions. But if one does not know how to be honest, if one does not know the content of honesty, then how can personal relations be ethical? Ideals are conceptions of the ways of acting toward other people. The ideal of honesty is not a mere abstraction. It is a concrete standard of conduct. This social ideal embedded in the particular concept of honesty becomes regulative for action in social situations so that one is concerned to know what is the honest thing to do under the circumstances. But a concept by itself is cold and static. There must be the impulse to action and this involves the stirring of the emotion and the drive of the will. If an ideal is to become a value, it must be transferred from mind to muscle through the agency of emotion and volition. The sensory nerve must not be exploited, exhausted and impoverished. We have indicated in chapter III (Part I) how fundamental is emotion in building ideals. That the emotional element is dominant in the development of ideals indicates that mere didactic instruction from the purely intellectual side is totally inadequate. The ideal must be reenforced and confirmed through as many channels of emotional functioning as possible.

During adolescence ideals are created and cherished as at

no other time in life. With the released flood of emotion that inundates youth, there is at hand that which is the very genius of idealism. The adolescent gives an emotional content to his ideas and there is put behind the idea a purposive, controlling, dynamic force. It is not long before the youth realizes that his ideals are ahead of his conduct. Often this is a painful realisation that causes a certain restlessness. With every advance he finds that, having achieved an immediate goal, his ideal is still far off. A sense of failure and insufficiency threatens to disturb him. This is a productive cause for inner conflict, a phenomenon to which reference has been made in a previous chapter. The power of insight and appreciation grows in advance of the power of activity. The boy sees what to do but lacks the ability to execute it. Starbuck has said that heightened activity during adolescence is rare as compared with the other phenomena. "Another element which doubtless sets the ideal in advance of present attainment is physical incapacity to act.....Another element is clearly the duplicity or multiplicity of demands made on the will. Each impulse to act is inhibited by some other or others. The person is left helpless before the greatness and indistinctiveness of the revelations which come to him.....Whatever be the line of approach, the disparity between insight and the power to act is a prominent characteristic of youth."[1] It seems clear that the adolescent should learn

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1. Starbuck, E. D. Ibid. pp. 257-258.

to regulate his conduct in the light of his growing spiritual insight. To induce activity when wisdom is absent is to precipitate the youth into a fever of motion without progress. The familiar figure of the cart lying upside down with the wheels going round - a case of motion without progress - is popularly descriptive of this truth. It is the task of religious teachers to show that the ideal recedes because each attainment makes possible the view of a yet further attainment. That is, the ideal is progressively realizable in the development of character; but it is always just beyond and acts as a perpetual lure and impetus. If the cynic ridicules the youthful idealist's unattainable - but not impossible - ideal and scorns his seemingly futile quest and struggle after it, he has failed to appreciate the common fact of experience that the very ideal that lures the adolescent is itself progressive and made gloriously unattainable by the expanding horizons of him who dares follow the beckoning gleam. The supposed summit is reahced and, lo, before his gaze stretch higher summits. It is range upon range and a succession of towering peaks. Herein lies the dynamic of the ideal. An ideal thus becomes challenging, redemptive, recreative, victorious in character building. When Jesus said, "Be ye perfect", he was appealing for a maturity in virtue and love. He was holding up for imitation a progressive, alluring ideal. He did not hold aloft a humiliating reminder of what they are not and can never hope to be; but

rather did he present a forecast of that which they may hope and have it in them to be. Were it otherwise, were education to impress on youth virtues, duties, and ideals that would rebuke instead of inspire, the service of ideals would be a forlorn hope indeed.

THE DEVELOPMENT OF IDEALS

It is of supreme value in religious education to discover the nature and extent of the growing ideals of adolescence. Every ideal has at its core some elementof instinct. The instinct of curiosity, for example, gives birth to the passion for truth, a fundamental ideal at a time in life when the truthOloving attitude is so vital to rational faith. The instinct of play lies at the basis of the ideals of sportsmanship; and such ideals as are embodied in the expressions, " Play the game", "Be a sport,""Keep the rules", are peculiarly meaningful to boys in early adolescence. There are many ideals for which it is not easy to find basic instincts and there are instincts for which corresponding ideals are not readily suggested. Take the ideal of reverence and note how it may be traced back to fear; but then fear, even when it is idealized, seems an unsatisfactory source for true reverence. Instinctive imitation is the parent of ideals of constructive imitation. Now imitation is vital in the shaping of ideals. We mean by imitation a native tendency to reflect the ideas and actions of others.

If the stimulus to imitate comes directly from the senses and passes immediately into conduct, the action is sensory - motor suggestion and is known as unconscious imitation. If, however, the stimulus rises from a realization of the worth of a pattern so that the imitation proceeds consciously and deliberately to make it his own pattern, the reaction is conscious imitation or ideal suggestion.

THE POWER OF EXAMPLE

When instinctive imitation is expressed in the impulse to copy the adjustments that others make in the light of a purpose, it becomes the basis of that class of ideals that is represented by the highest forms of example. Arising out of this purposive imitation, there is the boy's hero, the very incarnation of his ideal. The personification of the ideal is the natural attitude of the adolescent and assumes different forms at different stages of this period. In early adolescence there will be the spell of the biographical romance. Here the boy analyses the career of a great man and seeks to discover the secrets of his fame and success. Stanley Hall insists that "boys in their teens have a veritable passion for the stories of great men."[1] Earlier adolescence is the chivalric period of life and it behoves the leader to capitalize this character-determining factor. The religious teacher has in hero-worship a powerful agency by

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Hall, G. Stanley, "Adolescence," vol. ii, p. 155.

which to lift a boy's ideals. Here the boy has an incentive to strive after the heroic example. Now is the time to harnass the rise tide of idealism and generate its potential power for venturesome living. Middle adolescence is the time when youth can be enlisted in great and thrilling enterprises, when they want to devote themselves to social service, foreign missions, the army and navy - for which we must find moral equivalents. Adolescent idealism releases such a flood of energy that the youth has boundless faith in the possibility of high achievement and eagerly awaits the task that is hard, risky, challenging. Surely religious leaders have in this idealism a mighty force for character building! It is significant that with early adolescence the hero is generally an idealized person and not the actual historic personality. The boy may see in some historic figure the incarnation of his ideals; but very soon this person becomes the expression of every new ideal the boy realises. Thus the actual becomes the fanciful ideal. Obviously, then, it is the task of the religious educator to clarify and rationalize his ideal. Hero worship is apt to degenerate into a blind deifying of some character and the result of this is often disastrous when the youth realises that his ideal cannot stand the test of time. In biography the teacher has a powerful medium for correcting and stabilizing the youth's ideals. Here we have actual conduct that is ideal. In the ideal, concretely conceived, the imaginary conduct is actually performed by the person. Here is reserved for us

the greatness that human nature has achieved and it is held before us for our inspiration and hope. It is our educational obligation to give to boys and girls the largest opportunity of seeing in the lives of great men and women those qualities that make for nobility of character. The Bible is a veritable storehouse of human goodness and the achievement of victorious character. The characters unfolded in its pages must be re-interpreted and the conditions under which they lived must be reproduced with a vividness that will reveal these men of old as they really were. The magnificent spirit of patriotism displayed in the Hebrew prophets, for example, can best be appreciated when we take pains to relive the momentous history of western Asia from the ninth to the fifth centuries B.C. But we do not need to confine ourselves to the heroic exploits of those who lived in the far off centuries. The twentieth century offers a wealth of biographical material that could be capitalized in the task of teaching ideals. Youth needs to live in the atmosphere of these great souls of history. Their devotion, heroism, unswerving idealism, victory against fearful odds, their irresistible charm of personality - this should be the adolescent's meat and drink day and night. There is a subtle and insidious danger, however, that the imitator will copy the pattern instead of the person. In this case the imitator reflects the external artificialities instead of the inner spirit of the imitated one, and in the process his own individuality is threatened with disintegration.

The reproduction of another self is to be offset at every turn. One can so impersonate another that one's own personality loses its creative and spontaneous charm. From this slavish imitation of another the adolescent must be saved. If we would imitate goodness we must reflect the essence and not the covering of it. The very nature of goodness puts a premium on genuineness, originality, and individual effort. "For it is the last tribute to offer anyone we admire - to set ourselves to masquerade in his clothing. Nor will it end matters though the examples pedantically copied be of the noblest. Good for us, if we can, to set ourselves in imagination in the place of the heroes or the saints of other days; not so good if we try, by a literal imitation, to transplant into our own days. The one loyal tribute is to act, not as they acted, but as we believe they would act under our altered circumstances. It is only as thus used that examples can yield up the whole of their vast influence."[1]

Imitation must be critical, rational, idealistic and personal. That is, in imitating another who embodies his ideal, the adolescent should learn to scrutinize critically the object of his imitation so that he can base a rational choice on this investigation. The many concrete elements. It follows, then, that hero worship must be a carefully selective act. It is here that the teacher should present Jesus as the consuming ideal of adolescence, the perfect pattern on which to model life.

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1. MacCunn, John, Ibid. p. 130.

He will be offered in different ways to the adolescent at different stages of his development. The boy of thirteen is impressed with the physical hero, the man who achieves fame in some spectacular way, such as a famous sportsman, explorer, soldier. In such a case as this, Jesus could be presented as an heroic figure who dared mobs, attacked evil-doers, faced death unflinchingly and unafraid. In middle adolescence, the youth worships at the shrine of courageous reformers, men who have triumphed over poverty, hardship, and oppsoition, and won their way to fame, men who have an ideal worth fighting and dying for. To such an one, Jesus would be pictured as a matchless idealist, an invincible warrior for truth and righteousness. But the adolescent needs something more than a mere pattern. He is in need of a Saviour. It is the Christ of experience, the empowering presence of the living Lord, that he needs. Without this he can never approach the Jesus-ideal. So while earlier adolescence is the strategic time to hold before the boy and girl the pattern of this perfect life, we must challenge their allegiance to the person of Christ. The ideal of a pattern must become the dynamic of a life.

The psychology of the ideal brings us at once to the very core of religion. Through Jesus we see in God the ideal Person whose character is so wholly good and perfect that we cannot think of anything holy enough to give us a true picture of Him. That is, God is the construct of our holiest thought and imagination. It would seem, then, that our ideals should be the kind

of conduct most approved and desired by God.

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers, 'Lo, thou must,'
The youth replies, 'I can.'"

Emerson.

THE MORALITY OF PRECEPT

We have observed that the modern tendency to minimize the efficacy of the morality of precept is apt to conceal the true value of moral commonplaces. The race's ideals have been conspicuously inspired by the "line upon line, precept upon precept," and the race's witness is that precept has helped to shape men's characters by shaping their ideals.

There are two major groups of precepts, those that are unsystematized and those codified. In the case where precepts form a current popular morality, we find that the very commonplace of morals exerts a real influence in creating and maintaining the ideals of adolescence. The insistent recurrence of certain moral proverbs, such as "Honesty is the best policy," or "You reap what you sow," gain a content that is enriched by the very association with the events and experiences under which they may have been uttered.

The child faces his first day at school with his mother's counsel and blessing. The boy leaves the shelter of the old home that has helped to conserve his moral foundations and goes forth

to face the stern realities of the materialistic world with the solemn precept of an anxious father. An old man sums up his experiences in the form of a precept, and often his last legacy to those near him is that of a precept. "Lockhart", said Sir Walter Scott when dying, "I have but one minute to speak to you. My dear, be a good man - be virtuous, be religious, be a good man. Nothing else will give you comfort when you come to lie here." Dean Athearn tells of an incident in his boyhood days when a gang of village lads pinned him to the earth and attempted to force their victim to chew tobacco by rubbing the weed across his teeth. The tormented boy was able to resist because he recalled with a flush of emotion the precept of his doctor-father who had proudly assured his son that so far as he knew, no Athearn had ever smoked.

There are severe limitations to precept, however. Often contradictory, inconsistent, and fragmentary, they frequently become platitudinous, smack of insincerity, and breed a suspicious mood in the adolescent who is being piously counselled. We move, then, to those systematized precepts that become codified and made to yield standards that act as guide posts to many wandering pilgrims at the moral cross-roads on the "via vitae." The superiority of a code is that it implies selection: codes are not formulated carelessly and codes that persist through the centuries prove their validity and practical worth. "And so it comes to pass that a moral code may enter, like iron into the blood, into the lives of men and nations - like the primitive

Hebrew Decalogue which is the accepted code of the Western world."[1] A code of this kind, moreover, with its history and associations becomes more than an ordinary code. It assumes the form of the symbol of a time-honoured morality and of a religion. It cannot be denied that in adolescence such a code as this plays a decisive part in religious experience. And yet moral codes, catechisms, creeds and traditional exhortations generally are potential in building ideals, but only to a degree. There is a rigidity, a static inflexibility, a nerveless fibre about so much of our written and spoken morality that leave the youth irresponsive and cold. Even Jesus' teachings are relatively ineffectual unless they have been given emotional glow and dynamically related to vital life situations. Thus the nurture of the virtues is needed to give meaning and vitality to precept. Pestalozzi snesed this, and his precept and practice were to create feeling of a virtue before he said much about it. "I strove," he said, "to awaken the feeling of each virtue before talking about it."

MORAL JUDGMENT

In moral judgment we have a supplementary element, the validity and effectiveness of which we shall examine briefly. As the boy faces life situations which are fraught with intricate moral implications, he is thrown back on his own judgments. He must learn to judge, discriminate, weigh, evaluate, or otherwise confess himself unequal to life's demands and incapable of achiev-

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1. MacCunn, John. Ibid. p. 148.

ing ideal ends and ultimate values. Hence the supreme value of moral judgment and the force of Aristotle's words: "Given a sound judgment, all the virtues will follow in its train." Sound moral judgment has a dual function in that it confirms good habits, chooses right acts and emancipates the adolescent from that automatism into which even good habit is apt to lead him. The ideal of sound moral judgment, rational and volitional deliberation, should be a coveted possession by all adolescents who are in quest of character. "Of all human faculties there is none which more enriches our lives than a sound moral judgment. Genius is rarer and more wonderful. But this surpasses even genius in the fact that it is not only in itself a virtue but the fruitful mother of virtues."[1] Moral judgment involves, in addition to that which facilitates analysis and gives a synoptic view, a passion for righteous ends. If the ideal of moral discrimination is to be actualized in adolescence - but this is not attained until maturity is reached, we must inspire a sensitiveness to moral values, familiarize the youth with precedents, and engender an appreciation of ends that are to be achieved. This appreciation of ends involves learning by experience so that the adolescent will be able to satisfy himself that the end is in harmony with a settled and coherent ideal. We must again recognize that instruction as well as experience is required in this process. But choosing ends in the light of an ideal is the most fundamental experience in adolescence. It presupposes that one has a

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1. McCunn,John. Ibid. p. 203.

philosophy of life, a dominating ideal that is representative of a unified view of life. Moral judgment, then, is insufficient in itself and only re-emphasizes the basic need of the adolescent's having a conception of the supreme end of life. It is only when the lesser ends of life are gathered together and unified into one overmastering end that one is given a perspective of things. Teachers, writers, preachers and leaders in all walks of life are the ones to interpret the meaning of life to the adolescent. Boys and girls naturally look to the means rather than the end. This is why they are so shortsighted and choose that which promises immediate reward and satisfaction. In the fiery flame of present and superficial ends. the adolescent creates ideals that are inferior. He must be taught and inspired to have convictions about the ULTIMATE end of life, for without them there can never be woven into the fabric of his ideal that well-knit yet flexible unity and coherency that is the dynamic motivating every thought, word and deed.

We have devoted a large portion of space to this discussion of adolescent idealism because it is the very foundation of a more normal religious development of youth.

THROUGH NATURE TO NATURE'S GOD

Another element in the unification of the self, in the development of the religious consciousness, isthe influence of nature. Nature is a vague term, but it covers in convenient fashion the heterogensous array of objects usually thought of in this connection - rivers, ocean, mountains, valleys, flowers, trees, moonlight, sunset, and so on. Where the boy of twelve fails utterly to sense the enchanting beauty of nature - he at least scorns the idea of giving audible expression to what his eyes behold, the youth of sixteen revels in the glories about him. A dazzling sunset can look like a "strawberry ice-cream" to a twelve-year-old, but in his older brother it can awaken the springs of ecstasy. This is because the middle adolescent is riding on the crest of an emotional wave. The forms of natural objects; the colours of flower, tree, sky and water; and the charm of changing scenery - all unite in makinga powerful appeal to the youth. He becomes overawed with the rioting loveliness of the material world. The writer knows of several youths who, during periods of religious awakening, would tramp for miles in solitude and in very truth hold communion with the racing waves of the sea, the tumbling waters of a mountain torrent, the multi-coloured birds, butterflies and flowers, the lengthening shadows of evening, and the starry splendour of a moonlight night.

This feeling of fellowship with external nature seems closely related to the religious consciousness and encourages

us to regard it as a very natural point of departure for the culture of the religious life. "To those of us who share Mr Balfour's conviction of the essential spirituality of the world of beauty, the youth at such moments as these will appear as one who is not far from the Kingdom of God." [1] Tracy again comments, "I believe that there are few things that do more to prepare the way for the highest religious education than this free and spontaneous acquaintance with nature. That nature is inimical to grace, and that in order to be genuinely religious one's gaze must be continually upward, and never outward, is, I trust, a fallacy long since exploded.

Material forms and natural processes constitute a perennial message from the infinite to the finite spirit, and the supernatural pulsates through the natural." [2] The writer had a group of boys on a hilltop one summer's evening when the sun was sinking in a riot of colour. With his hands in his pockets, his chest filled with bracing mountain air, his head thrown back and his eyes transfixed on the sunset, a thirteen-year-old boy exclaimed, "Gee, isn't it good. It makes a fellow feel great." That boy was saying that the sunset was the food of his spiritual nature. It quickened within him a heightened spiritual sense and made him feel that he was in harmony with the Eternal. Like most boys of his age, he felt the grandeur of his surroundings and realized that something not human was gripping him; but in

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1. Tracy F. "The Psychology of Adolescence." p. 78.
2. Ibid. p. 213.

characteristic fashion he could not express the inner stirring. The following extract from a letter written by one of hundreds of boys whom the writer has had in his summer camps reveals the influence nature exerts on the religious experience of adolescence: "Camp was one of the best holidays I have ever spent. I am sure it is the best holiday any boy could possibly have. As I look back and think of the beautiful hills and the sweet waters of the Silverstream, it draws me nearer to God and makes me think of the beauty and the wonder of the earth." Another youth writes, "It was through Camp that I decided to live a Christian life. Out there in the wilds of nature one cannot help but think of the great God who made the lot. It comes to one most naturally that it is the only right and proper thing to do, namely, to live a straightforward Christian life. I am sure the Camp helped others in the same way. I will not miss another such Camp." Still another writes, "Although it is a good thing to renew one's vows and to make resolutions anew, often it is difficult because of the atmosphere and environment of a place; but in God's free open country the difficulty is solved. During my stay in camp I was able to make new resolutions in such a wholesome atmosphere."

Mary Antin, the Russian Jewess, transplanted at twelve to the promised land of America, thus recalls her experiences at the age of fifteen, "I lay stretched out in the sun, my eyes level with the sea, till I seemed to be absorbed bodily by the very materials of the world around me; till I could not feel my hand as separate from the warm sand in which it was buried. Or I crouched on the

beach at full moon, wondering, wondering, between the two splendours of the sky and the sea. Or I ran out to meet the incoming storm, my face full in the wind, my being a-tingle with an awesome delight to the tips of my fog-matted locks flying behind. Thus courting the influence of the sea and sky and variable weather, I was bound to have dreams, hints, imaginings. ...Every imaginative, growing child has these flashes of intuition, especially one that becomes intimate with some one aspect of nature."[1]

Ella Lyman Cabot records her experiences of girlhood in the following significant words, "OF all the OUTER influence upon my childhood, there is none I would less readily give up than that of the world that enriched our youth. It was a place of great trees a hundred years old; violets studded the wind-blown pasture; storms had shaped the gnarled oaks; the garden gate opened inward to a holy peace. In the years when my soul was most alone, most foolishly self-conscious, most veiled and blocked by reserve, I found in the pastures and under the stars, space that freed me from myself; companions that encircled my loneliness; peace to think, and a dawning, happy impulse to write. I don't quite know where I could have turned but for this silent, outward world... ...<u>It is surely not a uncommon experience that love of nature leads towards an understanding of one side of religion</u>. Not, I think, as pantheism, - God in everything, - but rather as a setting spacious and beautiful enough to be the chamber through whose translucent walls we

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1. Antin, Mary "The Promised Land." p. 190.

catch glories greater than any human beauty quite explains or justifies."[1]

The widening horizon of the religious consciousness - and this peripheral sweep is the outreaching of the self which is both center and circumference - is further effected through the media of prayer, worship, symbolism, art and literature. Let us briefly examine these elements of the religious experience and see how they are integral in gradual religious development.

PRAYER

A child "says" his prayers. They are formal, external, lacking for the most part in emotional colouring. It is not so with adolescence. According to the religious influence and training given in childhood, prayer either ceases to modify conduct or it becomes the channel for spontaneous, heart-searching, emotional expression. In the light of our observations recorded in the first part of this study, it would seem that adolescent prayers are normally expressive of the following needs, desires, and aspirations.

i - The joy of being alive is intoxicating and adolescents hunger for the abundant life. Their prayers express this joy of venturesome living and the desire for a more spacious and thrilling life. The youth prays for the strength to dare, to endure, and to achieve.

ii - In early adolescence, the boy voices the ideal of physical prowess. He should be encouraged to pray for control over the body and learn to treat it as the temple of God, His Creator.

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1. Cabot, Ella Lyman. "Seven Ages of Childhood." p. 178.

He prays that he might love God with all his strength and glorify God in his body.

"Oh, the joy of the measured strength!
To run with the fleet, and leap with the supple,
And to strive with the strong.
To struggle with friendly foes, and to know at length,
By measuring strength with strength,
Where you stand as a man among men."

iii - The boy recognises in his prayer the beauty of nature and the lure of God's great out-of-doors. He involuntarily expresses his gratitude to God for the sweep of earth and sky and craves fellowship with nature. Hence the prayers:

"Creator of all joy and beauty,
We bless thee this morning for thy bright world,
For the sunshine on the hills,
For the mists on the rivers,
For bird and beast, mountain, plain and forest,
All giving glory to Thee in the radiance of the new dawn."

"God, who created me,
Nimble and light of limb,
In three elements free -
To run, to ride, to swim;
Not when the sense is dim,
But now, from the heart of joy,
I would remember Him:
Take the thanks of a boy.

Jesu, King and Lord,
Whose are my foes to fight,
Gird me with thy sword,
Swift, and sharp, and bright.
Thee would I serve, if I might;
And conquer, if I can,
From day-dawn till night,
Take the strength of a man."

iv. - Adolescent prayers express the highest aspirations. Boys and girls are in quest for truth and aspire after ideals of honour, devotion, purity, courage, unselfishness, service. In middle adolescence, there is a quickened sense of union with the Unseen, They dream of great things to do and pray accordingly. The following prayers voice this spirit of adolescence:

"Lord, we come before thee as truth-
seekers. We offer Thee, as our sacrifice,
teachable minds. Quiet the tumult of
our passion and desire, that we may hear
Thy voice speaking in our souls. Accept
and consecrate the knowledge we gain, and
lead us on through knowledge to Thyself."

"Master Divine, we bring Thee the tasks of
this day
Above all, the great task of being the men
thou wouldst have us be,
Of fulfilling thy ambitions for us.
Grant unto us a zeal to work with thee,
To cooperate in Thy purpose for our lives.
We know that for each one ofus
Thou hast a great and glorious future in
store
If only we permit Thee freedom
To work out that freedom in us.
Help us, therefore, to give Thee full
scope in our lives
That in serving Thee and in serving our
fellow men,
We may fulfil Thy ambitions for us."

v - The adolescent gradually comes to recognize the true character of God. He begins to reverence God as never before. This attitude of holy fear is tempered by the thought that God is a loving Father to whom glad obedience should be offered and from whom paternal love and care are to be expected. These elements are found in adolescent prayers.

vi - With the dawning of altruism and the growing recognition that social solidarity and mutual helpfulness are the pillars of society, the youth and maiden are prompted to pray for the welfare of others, strength to render sacrificial service, and the gift of friendship.

vii - Bewildered, misunderstood, stung with the consciousness of sin and failure, perplexed in faith and torn between conflicting impulses, the middle adolescent opens his heart to God with the prayer that He might regain his balance, restore his confidence, overcome his failures, reconstruct his belief, renew his spiritual strength and attain to that goal which has been challenging him. Hence the prayer of a boy:

For life, with its unspent powers, hopes and joys, I thank Thee, O God of my youth. Before the swift years claim my strength to toil, my will to dare, and my heart to love, I would give the best days of my life to Christ and His cause.
In these early years, fit me for tomorrow's tasks. Give me a pure heart. Protect me from hurtful habits and secret sin. Create within me a right spirit so that I shall work hard and play fair.
Guide me in the choice of friends and teach me the secret of that comradeship that lasts throughout life and beyond. As each day returns with its simple duties, help me to play my part cheerfully and well, and, then, grant me rest and contentment. When temptation lures me, be near and make me a victor.
Forgive me when I fail Thee, and when others are unkind may I not refuse to forgive them.
So may I honour Thee in a life of service and grow more like Christ day by day.

viii - At the beginning of the middle adolescent period, the boy frequently has an experiental crisis of a religious nature. This isthe time when he is initiated into the Church and dedicates himself to Christ and His way of life. His prayer expresses a desire for spiritual adventure and the need of divine guidance and inspiration.

O God, my Guide, help me to face life's adventure in the spirit of the pioneer. Save me from choosing the smooth and easy path that leads me nowhere. Not a light load, I pray, but strong shoulders to bear a heavy weight. Give me confidence in myself and faith in Thee. Then shall I go forth undaunted and unafraid. When tempted to give up, make me resolute. When the climbing is steep and perilous, give me equal courage and endurance.

> As I see there is need and suffering on the road, help me to give myself, like Christ, in service and sacrifice. When I stand at the parting of the ways, let me lift up my eyes to the hills, and see clear ahead the peaks for conquest. And so in Thy strength I will hold on, and in Thy name be more than conqueror.

In the middle teens there is experienced the prayer of communion, the attitude of mind that reaches out after God with whom a sense of mystical fellowship is maintained. The introspective nature of adolescent religious experience encourages this conversational type of prayer. The soliloquising of many youths is not necessarily a negative, vague, and dissipating act. On the contrary, very often it centers about some fundamental problem and offers a measure of release and satisfaction. Now this not uncommon experience approaches the prayer of meditation. It is vastly more than autosuggestion when the adolescent addresses, more or less directly, the Unseen Friend and Counsellor who "is closer than breathing, nearer than hands and feet." Those who are not mystic enough to catch God's response, still find in the confession of their sins, failures, needs, and heart-longings, mental restfulness and spiritual calm, and an integration of the self.

The unifying of the self, the achievement of which is, as we have indicated, the supreme task of adolescence, is facilitated by the prayer of confession. Professor Coe

makes a pertinent observation in this connection. "The prayer of confession, not only because it helps us to see ourselves as we are, but also because it shares our secrets with another, has great value for organizing the self."[1] More than most of us realize, the groping, venturesome, idealistic youth and maiden find themselves in dire need of this very experience: prayer becomes the great outlet for these pent-up and insistent feelings. This intense spiritual aspiration and emotional contemplation of an ideal can be prayer in its profoundest setting, even when perfect silence obtains between the creature and his Creator. The subjectivity of adolescent prayer has value for reasons other than the results that autosuggestion may occasionally induce. The subjective value of prayer results from the belief that prayer has objective values: the adolescent believes that God is and is a rewarded of them who diligently seek him. It is the belief that God walks beside him and listens sympathetically to his problems and sustains him in his trials, temptations, sorrows, and failures that turns the youth to prayer as life's greatest balm.

In visiting an Anglican cathedral recently, I came upon an adolescent boy in the middle teens, a boy I knew intimately, who was engaged in silent devotion. A few days later I asked him what prompted his breaking away from the office to worship in a lonely cathedral. He promptly replied that he found

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1. Coe, George Albert. "Psychology of Religion." p. 316.

rest, consolation, insight and renewal in his worship. He confessed to certain moods when he became overwhelmed with a fear that the world was unfriendly and to counteract this feeling of oppression he betook himself to the place where God was manifest to him. The very sight of the Cross on the altar reconfirmed his faith in a beneficent Father whose world this is and whose son he is. The values that accrue from adolescent prayer are the values that come from fellowship with a creative God and may be summarized in four groups.[1]

a - Prayer creates perspective and gives a sense of self-possession. This makes for poise, serenity and security.

b - Prayer creates a spiritual ideal. The worshipper of a God who is perfect goodness finds in Him the revelation of an ideal of personality, completely devoted to the highest conceivable ends.

c - Prayer creates power inasmuch as it revives, recuperates, reenergises. Spiritual forces are released in this creative act of prayer. Hocking has expressed a universal experience in the words, "There is superabundance in the vision of God that sends the seer back to his task with power to fight and suffer: this is the moral result of worship."[2] By waiting upon God, strength is renewed.

d - Prayer creates a social consciousness that engenders a love for others.

The adolescent may not be able to pray philosophically nor theologically and he might abuse all the niceties of phrase and taste; but he prays, and prays with a depth of conviction, intensity, and faith. Let no one speak lightly

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1. Cp. Brightman, E. S. "Religious Values." Chapter 8.
2. Hocking, W. E. "The Meaning of God in Human Experience" p. 440.

of a boy's prayer. Only those who have won the citidel of a youth's heart, who have shared with him the glowing ardour of idealism and the craving for nobility of character, who have felt with him the stings and pangs of defeated hopes and a seared conscience - only such as these know how profound and real are the prayers of a boy.

WORSHIP

We move now to worship as one of the media whereby normal religious experience is realised. Worship should be a fundamental and normal expression of the religion of adolescence. The boy and girl are essentially worshippers. They worship the heroic in persons; they worship at the altar of exalted ideals; they worship in the atmosphere of templed hill and forest. They crave to worship somebody or something. The very mystery that surrounds the early adolescent invites him to worship the Eternal whom mystery veils. The sheer joy of living demands an avenue for the expression of praise and thanksgiving. We have seen that adolescence is the time when there is a craving for the ideal and perfection,and an outreaching after something greater than oneself to adore and reverence. Adolescence is an incurably restless period because youth never comes to the place where it is satisfied. Always there remains something above and beyond, something that inspires aspiration and adoration. This something, the supreme and perfect object

of one's praise and adoration, religion calls God; and the realization of its presence and of its divine excellence, is worship. Worship springs from this adolescent passion for perfection; the instinctive tendency that refuses to be content with anything less than the best, the noblest, the holiest; the impulse that would sacrifice everything for the realization of this ideal. Worship - as the quest for perfection - involves self-mastery and sacrifice. This is the way of saint-hood: it is also the way of achieving adolescent character, the character of a harmonized, coherent and unified self.

In our discussion of prayer, particularly the value of prayer, we were dealing with an aspect of private, subjective worship. We are thinking here of social and objective worship. Collective worship develops the adolescent's social consciousness and makes him feel at one with his fellows. While worship is always addressed to God, it heightens the social sense of brotherhood and gives spiritual enlargement and social solidarity. The adolescent is susceptible to the presence of a great company of fellow worshippers who are in quest for the same God as he. The worship rhythm, playing through the group with which the individual is identified, and the religious idealism that the worshipper has caught from the total environment of the church, exert a potent influence on the religious experience of youth. When the appeal of scripture, hymn, ritual, sacrament, and sermon is psychologically

sound, the adolescent will not fail to respond. Hymnology plays an important part in enriching adolescent religious experience. Hymns often offer the highest means in voicing prayer and praise to God, particularly among boys and girls. Hymns preserve the higher values, reveal the higher reaches of spiritual truth, and are expressive of the deepest needs and aspirations.

Hymns should reflect simplicity, freshenss, and reality of feeling. They should maintain a consistent elevation of tone and rhythm and be harmonious and easy but not jingling or trivial. The language should be within the range of the adolescent's understanding and experience and free from oddity and affectation. Those who conduct religious services for adolescents need to remember that what is not good enough to be recited as poetry should never be sung. Scores of the hymns we ask young people to sing reek with bad theology and philosophy. Too many hymns encourage the unwholesome introspection that characterizes wide areas of adolescence, while not a few voice the sentiment that all are sinking fast in sin. The following are samples:

> "I need thee, precious Jesus, for I am full of sin;
> My soul is dark and guilty, my heart is dead within;
> I need the cleansing fountain where I can always flee,
> The blood of Christ most precious, the sinner's
> perfect plea."[1]

> "Lord, we are vile, conceived in sin,
> And born unholy and unclean;
> Sprung from the man whose guilty fall
> Corrupts his race, and taints us all.

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1. "In Excelsis." n. 172.

Soon as we draw our infant breath
The seeds of sin grow up for death;
The law demands a perfect heart,
But we're defiled in every part."[1]

Hymns should strike a more positive, creative, and objective note. The introvert, and there are many of them in middle adolescence, should be diverted to the objective reality in worship.

Numerous sections of the Protestant church have totally failed to engage the boy in wholehearted worship because the setting and manipulation of the service have been crude, grossly familiar, lacking in aesthetic and spiritual values, and in the note of reality. The adolescent craves for sublimity, beauty, and objectivity in worship and he is stirred to exhilaration when participating in a worship service in a beautiful edifice; but all this fails to move him if formalism destroys the note of reality. The boy is absolutely intolerable to the spirit of insincerity in the presence of God. He hates sham and despises hypocricy. For him, the final touchstone is downright reality. Dean Sperry has well said that it is better to have a real service, however poverty-stricken and meagre its vehicles, than a traditional service which is felt to be untrue, whatever its magnificence and its sanctions in history.[2]

This is an appropriate point from which to move to the influence of art, ritualism and symbolism upon adolescent religion.

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1. Watts, in Methodist Hymnal, 1849, 1878.
2. Sperry, W. L. "Reality in Worship". p. 209.

ART

Art is calculated to make apotent appeal to adolescence because of increased sensitivity and a deeper insight into the meaning of a picture. The potentialities necessary to appreciate art are present in youth, and the reason why they are so seldom interested in pictures is due to a lack of training. Art is a productive means of teaching religious truth. The historic use art, as religious propanganda, can be traced from the art-forms used in the catacombs to the present to identify persons as Christians. Through the medium of the picture, a skilful expositor can effectively teach morals, inculcate virtues, and establish positive habits and worthy attitudes. The pictured hero, embodying as he does the most exalted ideals of the race, is a particularly powerful instrument in this connection. Recall the heroes from mediaeval legend, such as Sir Galahad and those martial pictures of all King Arthur's knights clad in full armour and kneeling in the church while they renew their vows to follow the Holy Grail. These pictures are the incarnation of such knightly virtues as are recognised in Tennyson's words:

> "To reverence the King as if he were
> Their conscience, and their conscience as their King,
> To break the heathen and uphold the Christ,
> To ride abroad redressing human wrongs,
> To speak no slander, no, nor listen to it,
> To honour his own word as if his God's,
> To live sweet lives in purest chastity,
> To love one maiden only, cleave to her
> And worship her by years of noble deeds
> Until they won her."

For girls there are pictures of heroines that attract a maiden's devotion and adoration no less than a hero does a boy's. From the Mother of Jesus to Florence Nightingale or Edith Cavell, history offers us a rich store of pictures of heroines. Lenepvue's painting, "The Vision of Joan of Arc," which is in the Pantheon, Paris, presents the heroine in the act of complete obedience to the Voice that challenges her to go forth on her mission. Professor Bailey assures us that "Even though the military ideal is as foreign to a modern girl as it was to Joan, the religious ideal that was the inspiration of her militancy is precisely what the twentieth century needs. The story of her call and surrender to the divine will, identical in essence with the call of Moses, Isaiah, Jesus and Paul, is today as powerful to shape the life of American girlhood as it ever was and still is in France."[1] If we recall what has been said about the rising emotional tide of earlier adolescence, we shall readily appreciate the fact that the artist, by emotionalising an idea, has the power to influence vitally the religious belief of youth. It is the emotional dynamic of a masterpiece that grips the adolescent and beckons him to the heroic life. Since pictures are addressed primarily to the emotions, it follows that we must learn to understand them from the emotional angle; and what better time is there to arouse this emotional response than in middle adolescence?

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1. Bailey, Albert Edward "The Use of Art in Religious Education." p. 76.

SYMBOLISM

The function of symbolism, like the function of ritualism, is to induce emotional feeling through the medium of suggestion. Symbols are intensely suggestive in middle adolescence for the reason that in the formative years of youth the close association between the external object and emotion can be readily affected. "Many adolescents welcome symbols for longings that they are not as yet able to understand. When adolescence approaches, one may react from that which is familiar and ordinary, desiring something different and fresh. But now an entirely contrary tendency is likely to set in, a tendency which, though it is the opporite of childhood's liking for the familiar, nevertheless reenforces the influence of the ritual. For adolescence often brings idealistic longings that crave expression though they cannot as yet define themselves. Symbols offer one mode of expression, especially symbols that are stately and sounding, but not too literal."[1] So potently suggestive is a symbol like the Cross, round which have been associated a wealth of meaning for twenty centuries, that it engages the attention and secures the reacion of the subject even against his volition. To exert any vital influence over behavior, symbolism must be undergirded by definite and careful instruction. Some years ago the writer evolved a simple ceremony in which the Cross was given a prominent and colorful setting. On a Good Friday night there were gathered about a big fire a hundred boys between the ages of thirteen and seventeen. In

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1. Coe, George Albert "A Social Theory of Religious Education" p. 319.

the heart of the blazing fire was an iron cross standing eight feet in height. As the burning wood fell away and revealed the symbol, a youth read in a few well chosen words the significance of the Cross and immediately following this, a quartette, concealed among the nearby tres, sang, "When I Survey the Wondrous Cross." The reaction to this ceremony was such as to convince me that an abiding impression had been made upon many boys. Ritual itself is a symbol. A sacrament is often said to be an external and visible sign of an inner and spiritual grace. Pratt quotes Coit in support of this, "The ritual is an outward expression of the inner state of the worshipper, and hence is as truly symbolic as language."[1] The ritualism of boys' clubs and particularly the initiation ceremony satisfies a fundamental need and craving in their lives. It offers the key to many a boy's heart and breaks down that protective wall behind which his reserve is entrenched. There is much to be said for the claim that if men, who are enthusiastic lodge members, had been given opportunity for participation in ritualism when they were boys, there would not be the adult hankering after the rites and ceremonies of lodge and fraternity.

THE ADOLESCENT AND THE BIBLE

What place has the Bible in the normal development of youth? The Bible is a closed book to the majority of adolescents. Youth

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1. Pratt, Jas. Bissett. "The Religious Consciousness." p.288.

is appallingly ignorant of its contents. A decreasing number think of it as magic, a mysterious touchstone, asupernaturally inspired (verbally inspired) book. Some pass it by disinterestedly. What charm have these dry-as-dust records for them! What meaning have these inexplicable writings! Others - and their number is rapidly increasing - no longer accept the Bible stories on their face value. These questioning young people mightnot say very much about their attitude; but we must beware of inferring that they do not detect discrepancies, dispute dogmatic claims, and harbor doubts generally. Youths and maidens do not readily commit themselves concerning religious issues; but their docile acceptance - a changing mental attitude, however - of what the church teaches must not be taken as a sign of their "childlike faith." Said a youth to me, "I always doubted those miracle stories. I never did understand nor appreciate the Old Testament. Jesus himself never appealed to me. His words seem so impracticable and dreamy. I can't be bothered with the Bible." This is not an unusual reaction. Youth is beginning to sense the discord between literalists and liberalists. They detect the discrepancy between historical and legendary material in the Old Testament. They appreciate the impossibility of the theory of infallibility of the Bible. Religious education has not made available to these groping adolescents the results of scientific Biblical criticism; it has failed to encourage the

study of the Bible in the historical spirit; it has not satisfied young people why evolution and the Genesis story of creation are not really in conflict; it has not taught religion in such a way that a vital relation between the Bible and modern life is appreciated; and in dealing with legendary material, religious teachers have not pointed out that the legend is often a more effective medium than history itself in teaching religious truth. We have given adolescents erroneous views of God. Yahweh of the Old Testament has been presented as approving of socially undesirable conduct and instigating wars and murders. We have confused young people with the New Testament apocalyptic messianism and the doctrine of salvation. The character of Jesus has been grossly misrepresented and much of our art and many of our hymns have accentuated the situation. Jesus, the heroic, picturesque, masterful Man of the ages, is thought of as effeminate and a dreamer. As a result boys do not want to read about him.

Fortunately, there are many boys and girls who genuinely love and appreciate the stories of the Bible. "I have found many girls in their teens lonely, discouraged, misunderstood, or in the presence of great sorrow, turning to the words of the Book, and really finding help and comfort."[1] There is a growing tendency to present Jesus as He really was, and young people are rediscovering Him and finding in Him that which challenges them and wins their allegiance and love. Youth is asking

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1. Slattery, Margaret. "The Girl in Her Teens." p. 102.

questions about His human personality - how He lived, what He really said, how He solved His daily problems. As the mists of superstition, misconception, and tradition disperse before the sun and wind of scientific research and outspoken description of the facts, the Jesus of history will captivate and impel youth by the sheer glory of His manhood. And as youth is able to understand the courageous and masterly presentation of his message, a message vibrant and life-giving, it will walk and work with the Christ of experience. That young people do not "search the Scriptures" with the fervour of their grandparents need not be interpreted as an evil omen. Indeed, there is a note of encouragement in the critical but positive aspect of adolescent questioning.

RELIGION AS FELLOWSHIP

It is not surprising that youth should think of religion as a fellowship, a fellowship of kindred folk who desire to share with one another the fruits of Christian discipleship, a fellowship with the heroic spirits of the Faith who make the unseen world a living place for us, a fellowship with Christ, the mystical Comrade who walks by our side and cheers us with his friendship, a fellowship with the eternal God, the unseen but loving Father whom to know is life indeed. "I cannot help thinking, more and more the older I grow, that in spite of the fact that Christ was a very silent partner in the life of us English boys at public schools, He was a very real companion

of many of us all the same."[1] We have already discussed the quickening of the social consciousness and noted youth's craving for companionship, intercommunication, social approval. The group affords that social interrelationship and expression of socialized desire that young people so much need. It is perfectly normal that adolescents should want to migrate to the various church groups and participate in the social activities. Church membership itself becomes normative for adolescents when they have been wisely guided by Christian parents and teachers. They like to think of the Church as an adventure in comradeship. Inspired by the mystical leadership of Christ and by the presence of his spirit, they normally desire to join the company of fellow Christians who joyfully undertake to live as Jesus had lived. When youth can be persuaded that its loyal-cooperation and its readiness to serve are genuinely wanted; when it is assured that there is vitality, adventure, and creativity in the corporate life of the church, then youth can be counted on to give its allegiance to the church. At its best church membership should be an initiation into a living, joyous, conquering-fellowship. "The reasons for the attraction of adolescents to religion now become clear. Religion commonly presents itself as a fellowship - a congregation, a church, an historic cause or party. Religion commonly presents itself as fellowship with a superior being who has, or can be induced to take, the human point of view."[2] Religion as fellowship finds further

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1. Grenfell, W. T. "What Christ Means to Me." p. 16
2. Coe, George Albert. "The Psychology of Religion." p. 166.

expression in the adolescent's thought of Christ as the divine Friend. There is a longing for personal friendship with Christ.. There is more meaning than most realize in the hymns that the youth sings with such fervour:

"O Jesus I have promised to serve Thee to the end;
Be thou forever near me, my master and my Friend;
I shall not fear the battle if thou art by my side,
Nor wander from the pathway, if thou wilt be my Guide."
(John E. Bode) 1868.

"O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care."
(Washington Gladden) 1880.

"Jesus, thou divine Companion,
By Thy lowly human birth
Thou hast come to join the workers,
Burden-bearers of the earth.
Thou, the Carpenter of Nazareth,
Toiling for thy daily food,
By thy patience and thy courage,
Thou hast taught us toil is good."
(Henry Van Dyke) 1909.

"What a Friend we have in Jesus,
All our sins and griefs to bear,
What a privilege to carry
Everything to God in Prayer."

Professor Fiske has rightly diagnosed the boy's religious experience when he says, "In this struggle for character the boy needs friendship, constant, sympathetic, discerning friendship; but above all, he must be on friendly terms with Jesus Christ. Give him the great protection of the Christ love, the high incentive of the Christ ideals, the mighty impulse of the Christian purpose, the Christ loyalty - with the brotherly comradeship of the Christian church; and you have

armed him with the panoply of God."[1]

We have been attempting to show that the achievement of moral and spiritual personality is the result of gradual development. The process of this orderly growth of the religious consciousness, the progression of the self and the integration of personality involve many phases. We have briefly traced some of the media whereby this spiritual achievement is realized. It was pointed out that the adolescent does not always achieve the goal in this gradual, progressive, accumulative way. The end is achieved very differently with many boys and girls. The religious experience of adolescence can be a time of "storm and stress" and only a conversion-experience will save the divided self and unify it. We move, then, to a consideration of this most important phenomenon of religious experience.

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1. Fiske, G. W. "Boy Life and Self Government." p. 268.

CHAPTER IV.

TUMULTOUS RELIGIOUS EXPERIENCE

SENSE OF CONFUSION AND CONFLICT

Psychologists, teachers, lecturers, writers, preachers, parents and many others have told us much about the "storm and stress" of the adolescent period. We have a suspicion that this aspect of experience has been over emphasized and in not a few cases grossly exaggerated. Indeed, this extravagant talk has given rise to a pathological frame of mind. Too many have been so engrossed in the so-called "boy problem" that they have lost the boy in the problem. There has been considerable loose talk in this connection. It is, nevertheless, very true that the craft of adolescence is driven and tossed by high seas and devastating gales, and in the storm some craft are crippled, wrecked, or lost. Many reach the harbor of manhood and womanhood with visible signs of the buffeting on the high seas and they have to be docked and recommissioned for the voyage of life.

In a previous chapter[1] we considered the causes of inner conflict and noted that the obstruction damming the emotional torrent of sex, the fears that vex and disintegrate, repressed desires, all contributed to this tension and stress.

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1. See Pages

We must re-emphasise, however, the effects of nervous tension and nerve fatigue, for here is a basic cause of adolescent "storm and stress." Even under the most favorable circumstances, the very nature of the transformation of adolescence sorely taxes the nervous system and affects the whole structure of religious experience. Modern life in the great cities accentuates this to the breaking point: note the increasing irritability that results from a fatigued nerve. Arising from this nervous state we have to reckon with the anxiety, despondency, maudlin sentimentality, hyperconscientiousness, bad temper, morbid introspection, indecision, increased susceptibility to temptations of gross appetite. With this as a background, we can proceed to examine the "religious" difficulties of earlier adolescence.

THE ADOLESCENT CONSCIENCE

The adolescent conscience is a troublesome thing. In the middle teens the youth begins to indulge in a phase of severe self-criticism which is the necessary counterpart to the self-exaltation and haughty spirit that accompany this self-abasement. There arises an extreme sense of punctiliousness, a heightened solicitude for attention to details of conduct. A slight personal fault, an infringement of some trivial social observance, an inadvertent error in the realm of morals, or a supposed transgression against God - these minor lapses are productive

of acute restlessness and self-abasement. It is not for maturity to dismiss this adolescent phenomenon with an impatient gesture. What are empty externalities to adults, too trivial to be taken seriously, are soul-destroying experiences to the adolescent. The youth and maiden believe they are facing critical life issues - and they are! There is something sublime about the adolescent's striving after perfection. To employ a colioquialism this is the "stuff" out of which nobility of personality is made. The bitter agony of a broken promise, an unrealised ideal, a violated principle, a defeated hope, the self-sacrifice and self-annihilation willingly incurred in the pursuit of a cherished ideal - what intensely vital experiences these are! In matters of conduct the adolescent becomes a purist. Trifles become magnified crises. Inconsistency is considered a serious break with one's convictions. A sense of insufficiency, making the adolescent feel that he is unfitted for his most cherished vocational dreams, grips him. Or he may feel called to devote his life to missionary enterprise but, knowing that he is unequal to such a task, he worries over his threatened dilemma. Duty becomes a stern mistress.

A hypersensitive conscience can menace the adolescent's life. It interferes with judgment and paralyses decision. Anxiety about right-doing exhausts the energy required for registering and executing the decision; and

"The native hue of resolution
Is sicklied o'er with the pale cast of thought;
And enterprises of great pith and moment
With this regard their currents turn awry,
And lose the name of action."
(Shakespeare)

With a distortion of what is right and wrong there is created a fundamental flaw that threatens to vitiate all of conduct. The seriousness of this is made apparent when indecision and dissipated judgment become habitual.

ADOLESCENT SIN

With the stings of conscience, is the confusion and anguish that result from sin. It is true that the boy and girl often confuse temptation with sin. The onslaughts of temptation are insidious and persistent in adolescence. The awakening of the sex consciousness is responsible for many of the temptations that assail youth. Particularly does the sense of sin seem to be closely related to the functioning of the sex organs. The influence of the sexual passion in the creation of a sense of guilt is very subtle. I have known many youths to experience a bitter season of distress because they have mistaken certain manifestations of sexual activity for gross transgression on their part. Even when temptation is not entertained but is resisted and cast aside, there is created a sense of having sinned. It is most important that young people be put right in this matter. Most salutary is that old hymn -

"Yield not to temptation, for yielding is in,
Each victory will help you some other to win."

If adolescents do not have a healthy understanding of what sin really is, nervous tension is accentuated, judgment is invalidated, extreme introspection is created, aggressive action is offset or inhibited, religious belief is vitiated, and prayer is arrested. "Skepticism and a sense of sin are the chief obstacles to prayer during the adolescent years."[1]

We must recognize, however, that coincident with hyper-conscientiousness and sense of guilt, there is good cause for many adolescents to feel a sense of sin, for sin there is in large areas of adolescente. "It must be admitted that many crimes are committed by adolescents, more, indeed between the ages of fourteen and eighteen than in any other period of equal length up to maturity."[2] Jane Addams has shown that the crimes of a large number of boys of this age began in love of adventure.[3] The "crimes" of pre-pubesence are really faults, such as wilfulness, waywardness, bad temper and related lapses. Earlier adolescents commit offences against the rights of property. It is claimed that nearly fifty per cent of all thefts are committed by persons who are under twenty-one. It is in the early teens that the vice of lying is recognized as a sin. It is not until late adolescence, generally speaking, that crimes against personality are registered. Offence against sexual

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1. Pratt, J. B. "The Religious Consciousness." p. 320.
2. Tracy, F. "The Psychology of Adolescence." p. 167.
3. Addams, Jane "The Spirit of Youth and the City Streets" p. 92.

morality is a type of what we mean. It must be said in defence of adolescence that much of the so called "crime" committed is due to the severe adjustments that are taking place, and the undirected energy and venturesomeness of youth. Henry Drummond had 450 boys write an essay on "What are a boy's temptations, and how is he to meet them," and he tells us that they all pleaded guilty to four sins. "Every boy, apparently, is a liar and a thief. These were the first two things that they all confessed. The third confession was that they all swore; and the fourth great temptation or sin to a boy is smoking - which is not a sin at all. It showed me" (and this is the point we need to note) "that the boys were very badly taught, and that they have no definite conception of sin."[1] The task of religious education is not to accept the "crimes" of adolescence as inevitable; but rather to correct the teaching methods and the curriculum that is offered. Youth needs a better perspective of what sin actually is. It needs to be saved from the ravages of imagined guilt; but it should recognise the destructiveness of transgression, - experience conviction of sin. Sin is ruinous. Moreover, we must ever remember that the unattained idealism of youth, the exhaustion that is often caused by rapid physical growth, and the theological presuppositions with which youth is encumbered from childhood days all combine to create this sense of guilt.

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1. Drummond, Henry. "Stones Rolled Away." p. 92.

When a boy has been wisely and skilfully trained and saved from bad theological teaching, when his religious experience has been a gradual, joyous, and enriching development, conviction of sin cannot be said to be normative for adolescence. Another cause for doubt is the theological training that has induced a conviction of sin; and in this connection we must remember that the physical and emotional conditions of adolescence engender a spirit of skepticism. Pratt has a pertinent passage bearing directly on this point. He reminds us that the psychological literature on this subject gives the reader the impression that conviction of sin belongs naturally to adolescent human nature. Moreover this literature is usually based upon the biographies of evangelical theologians, and on the results of questionnaires which have been answered chiefly by people who have thought that by nature they were sinners and that conviction of sin is essential to salvation. "That the earnest youth possessed of views like these and looking in vain within himself for a certain sort of ill-defined experience as a token of his own 'change of heart" should regard as sinful many of the thoughts, feelings, and impulses natural to his years and should describe the vague dissatisfactions of adolescence in the conventional phrases of a somewhat mechanical theology, is exactly what we should expect."[1]

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1. Pratt, J. B. "The Religious Consciousness." p. 114.

ADOLESCENT DOUBT

Pratt assures us that according to the figures collected by various writers on adolescence, the period of doubt follows that of "storm and stress." Of course doubt is liable to arise at any time from about fourteen on; but it is true that the climax of adolescent doubt is to be found at the time when emotional turmoil disturbs the life.[1] Starbuck claims that almost all of the doubts begin between eleven and twenty.[2] "Doubt seems to belong to youth as its natural heritage. More than two-thirds of the persons whose experience we are studying passed through a period sometime, usually during adolescence, when religious authority and theological doctrines were taken up and seriously questioned."[3]

There is no questioning that doubt is characteristic of adolescence, especially late adolescence; but there is reason for asking whether doubt is a regular and inevitable outcropping of this period. The chief cause for adolescent doubt is the inner conflict of which we have spoken. The youth discovers some facts that clash with his preconceived notions and this sets up discord and creates a divided self. This issues in painful experience. In early adolescence "conviction" of sin has reference to the consciousness of personal failure to realize an ideal rather than to positive sin. Religious

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1. Cp. Pratt, J. B. "The Religious Consciousness." p. 115.
2. Cp. Starbuck, E. D. "The Psychology of Religion." p. 234.
3. Ibid. p. 232.

education must recognize the importance of this fact. The more earnest and devoted youth is, the more intense is his quest for truth, the greater value he places on the belief which is his, and the more bitter will be this spasm of doubt. But doubt need not necessarily be a "painful experience", a destructive force in adolescent development. Too much emphasis has been given to this negative aspect of adolescent doubt. Youth hears altogether too much about this matter. Young people feel that they are expected to question this, negative that, and kick over the traces of the theological wagon. "I would not be understood as denying the reality and intensity and spontaneity of doubt in the mind of many an earnest youth, but I do believe that the expectation of it has much to do with the rise of a superficial kind of doubt in many a less earnest mind, and also that the phenomenon of adolescent doubt is not nearly so wide-spread as a great deal of the literature on the subject would have us believe."[1] We raise the question, is "doubt" the best scientific and descriptive term to employ when speaking of this period of discovery? The adolescent must question and explore. We teach him to do so. Is not a student sent to the library, the laboratory, and into the field to adventure and discover, test and criticise, analyse and synthesise! We know many who have experienced grave perplexities and endured profound agony of soul; but

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1. Pratt, J. B. "The Religious Consciousness." p. 118.

this is not a necessary concomitant of adolescent doubt. He can and should, as a rule, know the joys of searching and finding new truth. There is actual exhilaration in wrestling with perplexities. Moody, lacking his characteristic good sense, said that it we pull up a doubt we shall find a sin at the root of it. How different was Drummond's counsel "I don't want to lose these doubts. I don't want any man to rob me of my problem. I have no liking and little respect for the cock-sure Christian.....I want a religion and theology with some of the infinite about it, and some of the shadow as well as some of the light."[1] Professor Soares strikes the right note when he suggests that we apply the term "revaluation" in this task of meeting new facts. He tells us that the process of revaluation calls for sympathetic understanding of the very elements which it may be necessary to abandon.[2]

CONVERSION

In approaching this climactic point in our discussion, we appreciate that a vast amount of research has been done and a voluminous literature is extant on the subject. It is not our purpose to treat this phenomenon of adolescent religious experience in detail. We shall attempt to "touch bottom" by plunging into the heart of the problem and seek to present our findings in the briefest form.

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1. Drummond, Henry. "Stones Rolled Away." p. 34.
2. Cp. Soares, T. G. "Religious Education." ps. 212-224.

Intimately related to the religious phenomena we have been considering in recent paragraphs, is the experience known as "conversion" or "the new birth." The two extreme poles of belief in this connection are recognised (a) in the claim that every human life is naturally depraved and must be "saved", and (b) in the assumption that "salvation" is an orderly, accumulative, evolutionary process. Obviously, there are all kinds and degrees of belief between these two opposing views.[1]

What do we mean by the term "conversion?" There are two main types of conversion that have received in recent years increasing emphasis. One is the emotional or crisis type and the other is the gradual, the type of conversion about which James writes: "Conversion is in its essence a normal adolescent phenomena, incidental to the passage from the child's small universe to the wider intellectual and spiritual life of maturity."[2] We have discussed this latter type of the conversion-experience at length, but we have not chosen to call it by the name "conversion." Indeed, are we justified in so characterizing this gradual development of the religious consciousness? It is true that the end which conversion achieves is the same as that which the normal development of the religious life attains, namely, the integration of the adolescent's life about God and a religious ideal. We shall use the term "conversion," then, to refer to

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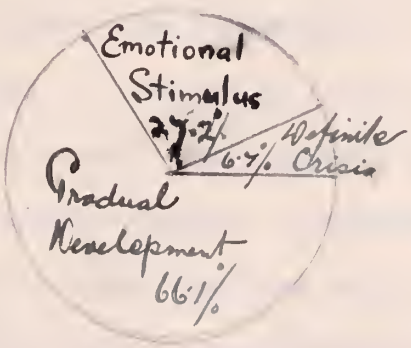
1. Cp. Coe, G. A. "Psychology of Religion." p. 152.
2. James, Wm. "The Varieties of Religious Experience." p. 215.

that act whereby a person who is consciously irreligious becomes, by a turning about, consciously religious. That is, conversion involves a more or less revolutionary change from one state to another. It is pronounced, emotional experience that is epochal, radical, and climactic. Clark's recent investigations have led him to think of conversion in three ways which differ mainly in degree and often only in the subject's attitude towqrd his own experience. The three types are referred to as the "Definite Crisis, Emotional Stimulus, and the Gradual types."[1] His analysis of 2174 cases revealed the fact that only 147, or 6.7 per cent, of the whole group, experienced the Definite Crisis awakening. The following diagram illustrates the analysis.[2]



Types of religious awakening for 2174 people.

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1. Clark, E. T. "The Psychology of Religious Experience" p. 39
2. Ibid. p. 47.

The climax itself, and not the process leading up to the climax is conversion proper; but we cannot draw the line of demarcation rigidly. A goal really implies a process. Where so-called "conversion" is the inevitable culmination of the antecedent religious experience, we prefer to think of the entire experience as religious adjustment.[1] True, the difference is one of degree rather than kind.

In examining this sudden type of conversion, it is important to remember that we must consider this experience in the light and as a part of religious experience as a whole. We have seen that many adolescents pass through a period of conviction wherein inner conflict, bewilderment, depression, and pain make for disintegration. When conduct has been in opposition to what is morally right, the self-condemnation of conviction issues in a sense of guilt; but not all who experience conversion, as we have employed the term, are convicted of sin. The crisis, then, is the turning point. The stage is set. The conflict and tension, dismay and pain and accompanying emotional states are now given full and free expression. Decisive action, the resolve to adventure in faith upon the new way of life, is the forerunner of release of tension and the medium of peace and joy. The act of faith is the decision of the individual to grasp the new ideal and give himself wholly to it. There are two aspects of this conversion-experience: registering a "decision" to accept Christ

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1. Cp. Hickman, F. S. "Psychology of Religion." p. 215.

as Savior and Lord, and "surrendering" the self to God through Christ. A "decision", structurally considered, is a purpose formed at the time of the emotional crisis and acted upon by the individual. A decision can be both positive and negative. If a decision is not made when the adolescent has reached the point where he is convinced intellectually and persuaded emotionally that he ought to resolve to change his life, the experience becomes dissipated and actual harm may result. There is no permanent adoption of new ideals of conduct, no effective adjustment of habits and attitudes, and no appropriation of Christ as Savior and Master. Stimulation without adequate response, and impression without satisfying expression - and this is what will result when there is no decision - leave the adolescent to face an anti-climax with its disintegrating effects. The harmful results of the decision is seen in the case where a highly emotionalized appeal carries the adolescent off his feet and precipitates him in an emotional welter. This is particularly hurtful when he has had little or no preparation for this climactic experience or where the instruction has been superficial or faulty. For this unhappy state we must hold an unwholesome evangelism responsible. On too many occasions youth has been exploited by over-zealous evangelists who lack an appreciation of adolescent psychology, and a true understanding of religious nurture. It is when we come to the other aspect, the surrender of the self to God, that we find an exaggeration of this state of affairs. The "personal-worker" at a revival mission assures the

youth that all he needs to do is to put himself passively and believingly in the hands of God, surrender himself to Christ and accept him as Savior. The "worked-up" adolescent may find relief in thus throwing himself into the hands of God; but the tragic thing is that the youth oftentimes has a distasteful reaction that creates an abhorrence toward religion. The notion that he who aspires to conversion must give up trying to help himself is a vicious theological blunder. Of course one must desire ardently to be "saved" and must venture in the spirit of faith. It is equally true that effort alone is inadequate. But the forfeiting of one's individuality and blindly trusting in a scheme of salvation, the essence of which one does not know, cannot be too strongly condemned. This type of conversion-experience violates fundamental laws of the mental and emotional life and tends to rob the individual of his moral judgment and volition. It also ignores the very genius of educational evangelism, namely, that a climax necessitates adequate antecedents. The conversion-experience means practically nothing to many boys and girls. The professional formalism, and emotional mechanism that characterize so much of a certain type of revivalism, and the emptiness of the ceremony itself when the adolescent's very nature cries out for the ritualism of initiation, strip the act of real value. The youth feels he has been cheated. How often he has been, we need only to study the reaction of young people themselves. Here is an indictment of the "quick-lunch" type of revivalism.

The most important element in conversion, of course, is the change in character. Harmony in place of discord; calm following storm; confidence supplanting anxiety; a clarification of duty; an expanding vision; the birth of Christian ideals; the realization of one's potentialities; the passion for service; the devotion to and love for a personal Lord, and the quiet assurance of His mystical presence; the conviction that the world is a friendly place and under the control of a beneficent God; and the joyous realization that God is Father and that He dwells with those who do His will - these are some of the results of a genuine conversion-experience.

THE SIGNIFICANCE OF CONVERSION

It is a well attested and widely known fact that an overwhelming number of conversions occur during the period of adolescence. Conversion is rare before eleven and after twenty-five. The scientific studies of Starbuck,[1] Coe[2], and Hall[3] have thrown a flood of light on this adolescent phenomenon. If their statistical interpretation of conversion were represented by means of a curve plotted on a chart, the curve would be found to rise rapidly, though irregularly, through the early teens, reaching its highest peak at sixteen, then falling away, again irregularly, towards maturity. The curve rises to its apex at sixteen, but has two lesser peaks at thirteen and eighteen.

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1. Vide Starbuck, E. D. "The Psychology of Religion."
2. Vide Coe, Geo. A. "The Psychology of Religion."
3. Vide Hall, G. Stanley. "Adolescence.

In his "Education in Religion and Morals", page 255, Professor Coe makes an important statement that, while correcting his earlier view, is in general agreement with recent investigations relative to the highest peak in the conversion curve. "Contrary to my former view and to the view of Starbuck, I am convinced that early rather than middle adolescence is the more important turning point. Conversions that occur at sixteen and seventeen seem to me to represent cases in which development of the religious sense did not proceed normally during the preceding four or five years; they are essentially an effort to catch up." The "Indiana Survey of Religious Education,"[1] conducted by Dean Walter S. Athearn, contains a wealth of dependable data concerning the age of religious awakening, or the age of joining the church, and the date themselves are presented with statistical accuracy and graphical clarity, In a scientific study of 6194 persons in five Protestant denominations from forty-three States, it was discovered, as suspected, that the median age of joining the church was fourteen years and nine months. That denominational practices do not vary materially, is indicated by the fact that the median for each of the religious bodies that was studied falls at approximately the same point. The following chart will graphically illustrate these findings:

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1. Athearn, Walter S., et el "The Religious Education of Protestants in an American Commonwealth." pp. 371-383.

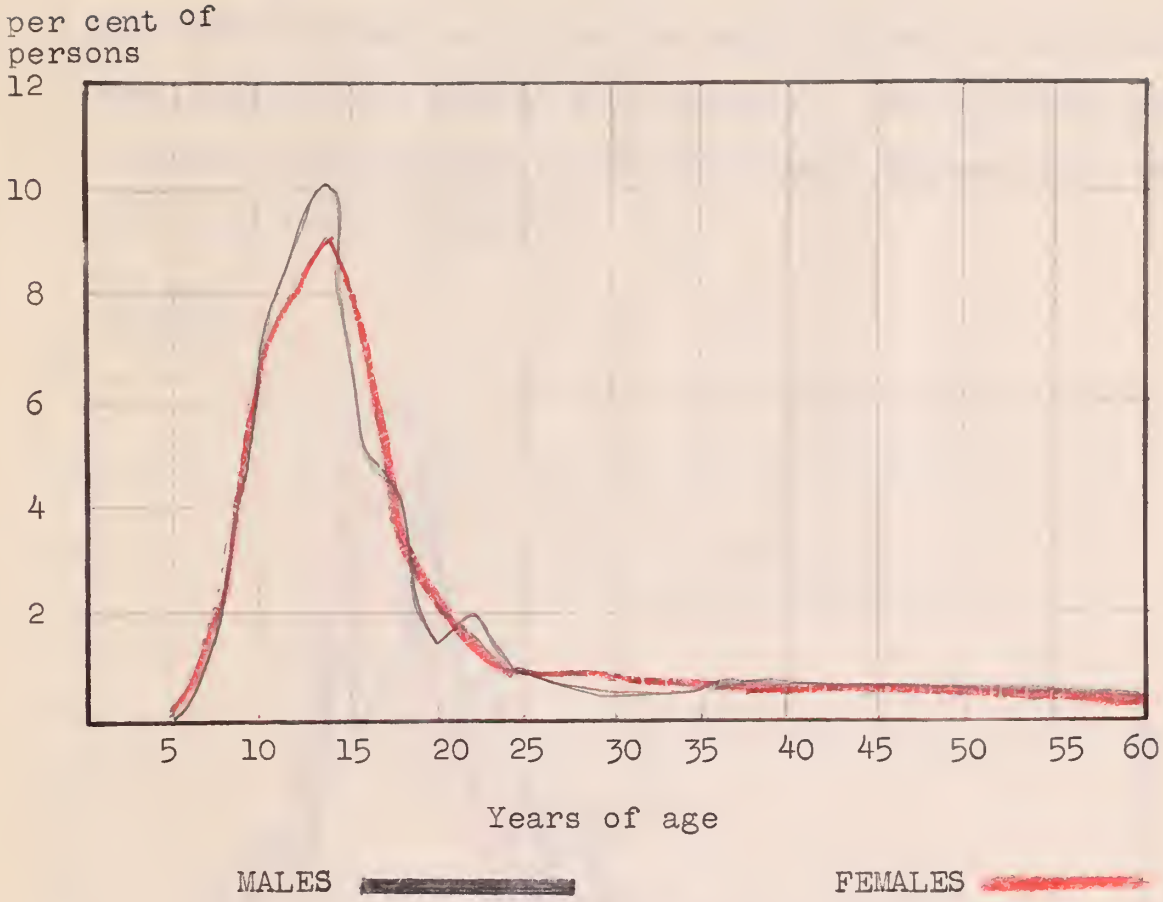

CHART I.[1] AGES OF JOINING CHURCH OF 6,194 persons from FIVE PROTESTANT DENOMINATIONS IN 43 STATES IN 1922.

One half of the church accessions were persons between the ages of 11 years 11 months and 21 years and 4 months, an age-range of 9 years and 6 months. "The fact that 75% of the church members are received before the age of 21 years justifies the startling statement that the chances are three to one that the person who has not joined the church bythe time that he or

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1. Athearn, W.S. et el - Indiana Survey, "The Religious Education of Protestants in an AmericanCommonwealth", vol. i. p. 376.

she reaches the legal age of 21 years NEVER WILL JOIN THE CHURCH."[1] This is not a sentimental guess nor is it sensationalism. It is a statement based on scientific investigation and it IS startling. The church cannot dare miss the significance of this fact: it is challenging and weighted with urgency. The following chart[2] gives a graphic presentation of the divergence between the findings of 1900[3] and those of 1922.[4]

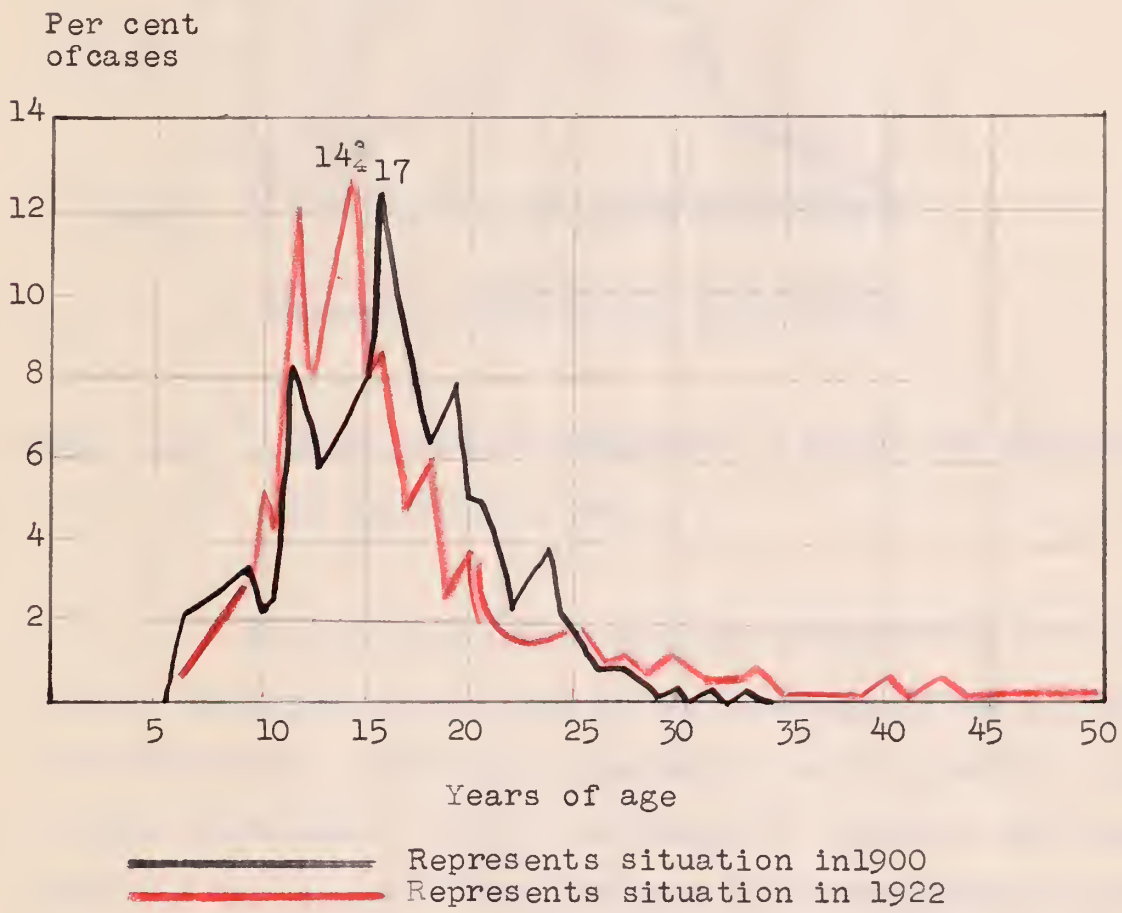

CHART II. COMPARISON OF AGES OF JOINING VHURCH OF 2,303 INDIANA SUNDAY SCHOOL TEACHERSWITH PERIODS OF RELIGIOUS AWAKENING OF 272 MEMBERS OF THE ROCK RIVER CONFERENCE. THE FIRST CASE WAS IN 1922 AND THE LATTER IN 1900.

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1. Athearn, W.S. et el - Indiana Survey, vol. i. p.376.
2. Ibid. p. 373
3. Cp. Coe, G.A. "The Spiritual Life", p. 44.
4. Athearn et el. Ibid. 374.

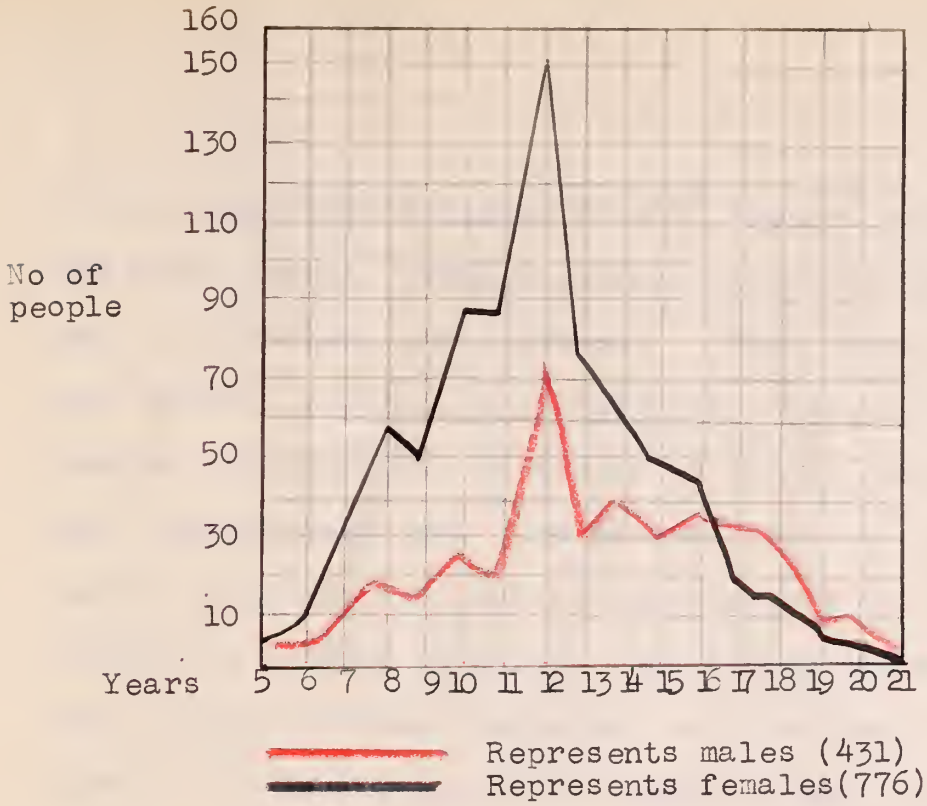

CHART III.[1] GRAPH SHOWING FREQUENCY OF RELIGIOUS AWAKENING IN DIFFERENT YEARS.

The above chart, a graphic presentation of factual material gathered by Dr Clark in his investigations published a few months ago, coincides generally with Dr Athearn's study of seven years ago. It will be observed, however, that the 1929 findings indicate that the peak of theawakening is about two years earlier, 12½ instead of 14½. Nevertheless, the two studies show that religious awakenings are centered between ten andfourteen, whereas the earlier researchesmade a generation ago show that they were concentrated between fourteen and twenty, the peak being the seventeenth year. Clark produces evidence

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1. Clark, E.T. - "Psychology of Religious Awakening", p. 65.

to show that the "Definite Crisis" type of conversion, that is, the more violent, revolutionary, climactic type[1], rises to its peak at seventeen and eighteen.[2] "When religion dawns by a more gradual process, the awakening comes three and a half years earlier thanformerly, at twelve to day as against fifteen and a half thirty years ago. The process seems to complete itself at twelve if no obstructions are encountered and the unfolding is allowed to proceed normally. But if the process is interrupted, the religious demands resisted, or impediments presented which prevent the assumptionof the religious attitude at this time, then the experience is deferred nearly five years and requires anemotional disturbance to overcome the obstructions, which have grown more formidable with the lapse of time."[3] Theimplications for religious education are plainly obvious. The problem, as we have indicated elsewhere, is oneof guidingboys and girls from the beginning of adolescence as as to prevent obstacles from blocking their progress. In most cases of what Clark calls the "Definite Crisis" type of conversion, there is to be discovered, we venture to believe, a maladjustment of the religious experience, a blockage in the early months and years of adolescence. The normal and progressive development of the religious life has been arrested, perverted, or misdirected. If this maladjustment is not corrected before early adolescence, and if the youth reaches the age of eighteen before a remedy isapplied, then there frequently occurs a right-about-face: a crisis.

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1. Vide p.
2. Clark, E.T. Ibid. p.61
3. Ibid. 65-66

According to a recent British writer, the average age of religious awakening is fourteen years and seven months - almost identical with the average age in the United States.[1]

The influences leading to church membership are suggested by the replies of 1,865 Indiana Sunday School Teachers who were asked to state the factors thatinfluenced them. Eighty-five per cent of the teachers placed home-training as the most important influence leading to their uniting with the church. The second influence in importance was the revival. The third influence was the church school, the fourth the church service; the fifth was the influence of companions, and the last was young people's societies. It is important to bear in mind that the median age of those making these judgments was thirty-seven years. The median age of joining the church was fourteen years and nine months. The findings reveal a situation that existed twenty-five years ago. Are these influences still operative today? Some of us disagree on this point; but it would seem reasonable to say that conditions have changed. This is particularly true when it comes to the influence of the church school and its program of educational evangelism as compared to the revival of a quarter of a century ago. It is significant that the home exerts an overwhelming influence. This is as it should be. The relative ineffectiveness of the Young People's Societies as evangelistic agencies is noteworthy. The place of the church service

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1. Bruce, W. S. "Psychology of Christian Life and Character." p. 81.

in the religious life of the child and adolescent is surprising and one wonders if this obtains today. Indications do not point in this direction.

The implication for religious education arising from the foregoing statistics are plain and arresting. It is experientially and psychologically true that the declivity or "dip" at the fifteenth year cannot be avoided by working at the point of the "dip" alone. This is where most Protestant churches fail. They concentrate attention, "speed up" activity, and bring pressure to bear a year, sometimes only a few months before the appeal for "decision" to join the church. The formative years of childhood must be used to lay broad and deep those loyalties and that allegiance that will inspire the adolescent, standing as he does at the peak of emotional enthusiasm, to respond to the Christ ideal. This introduces us to a matter of urgent and extreme importance, but a concern that lies outside the scope of this study. Religious educators must see to it that scientifically constructed curricula administered by skilful and experienced teachers are operative from early childhood. In other words, there should be in process during these preadolescent years a method and spirit of educational evangelism that will know how to treat this religious awakening and how to capitalize it for Christ and his church. It is not enough to have youth deliberately commit itself to the call of the Christ. It is the essential task of the church to so motivate and inspire conduct that the boy and girl will be co-workers together with God,

kingdom-builders of Christ, creators of a new heaven and a new earth. This is the consummation of the religious experience of adolescence.

Earlier adolescence is the time when the religious consciousness is capable of the finest adjustment, when life is at the flood, when there is a surging of the incoming tide of religious emotion. Religious experience becomes intense, all-pervading, scintillating. This is the tide in the affairs of adolescents, which, taken at the flood, leads on to the abundant life of Christian experience. Omitted, all the voyage of their lives is bound in shallows and in miseries. On such a full sea is adolescence now afloat, and youth must take the current when it serves or lose their ventures on the high seas of spiritual adventure. Herein lies the supreme value of earlier adolescence. Let the church not fail in its mission. Youth asks, "Whither bound?" The church must know how to lead.

"Higher, my soul, higher!
Into the night, Into the black night;
Beyond where the eagle soars strong to the sun.
Naught hast thou if only earth's stars be won.
Earth Stars are won,
Beyond where God's angels stand silent in light.
Higher, my soul, higher!
Into the light! Straight into God's light."

SUMMARY

We postulated at the outset a self that is purposive in experience, the dynamic, active, rational center of the whole of life. Religious experience involves the sum total of our life processes as it finds expression in our whole consciousness and in our relations with other persons.

While employing that functional interpretation which recognizes physiological factors in religious experience and sees in social psychology a partial explanation of religious behavior, we must think of the self as a personal agent who believes in a personal God to whom attitudes are taken.

The method of approach which has been employed is scientific. To be inductive and empirical and avoid the confusion created by philosophical and theological theories that obtrude themselves, is the procedure we must adopt.

The adolescent period is variable in length and the age of its onset; but, generally speaking, it covers the period of growth between twelve and twenty-four years. The period itself is divided into three sub-divisions, early, middle, and late adolescence. This study deals with the first two epochs - what we have chosen to call "earlier" adolescence. To secure a true perspective of the period under consideration, it is necessary to remember that childhood, boyhood, youth, and maturity are one continuum, and that the divisions are arbitrary and must not be pressed too

rigidly. It is particularly necessary to note the transition from late childhood to adolescence, for these last years of childhood are often decisive and color the remaining years of life. The pre-established habits, attitudes, and ideals of these preparatory years exert a potent efficacy throughout adolescence and maturity. It is a case of the child's being father of the man.

In any thoroughgoing study of adolescent religious experience, the physiological factors of growth must be surveyed. Adolescence is a period of profound physical transformation. Puberty signifies the dawning of the sex consciousness and the initiation of the development of the procreative powers. Sex growth involves glandular activity. While extravagant claims have been made for the functioning of the glands, it would seem that the endocrines play a vital part in determining the development of the body and in affecting the temperament of the individual. A caution, however, must be given, and the effects of glandular action must be challenged. The emotional experience of earlier adolescence is inseparably related to the religious experience. Coincident with the quickening of physical vitality, there is a heightened sensitivity toexternal and internal stimuli. There is a craving for all emotion-evoking stimuli, a result of the functioning of the sex organs and the need for muscular activity; but this is not all. The capacity to think is responsible for much of this emotion. Emotional expansion releases fresh accessions of vital energy; and instability, temperamental ups and downs, seasons of high ecstacy and bitter gloom, visions of ad-

venture and achievement and modds of despair all cause a certain inner tension and make for disintegration of the self. When an instinctive tendency is inhibited and expression is blocked, inner conflict sets up an emotional turmoil. That this is what so frequently occurs in adolescence when a strong instinct, the sex instinct for example, is arrested and negatively suplimated, we have abundant evidence in daily life. This is an exceedingly important observation in arriving at any complete understanding of the religious experience of earlier adolescence. The emotional tides of youth threaten to swamp and destroy when unchecked and uncontrolled by the powers of cognition. If the religious consciousness is to function normally, and if selfhood is to be achieved, there must be integration and cooperation among all the mental processes. Thus a study of the mental life is fundamental to any thorough grasp of the religion of youth. Sense impressions are critically evaluated and the youth begins to construct thought-patterns and to discover meaning behind the mental images. This gives the basis for belief. At this time, ideas and beliefs are challenged and expanding vistas of truth are envisaged and sought. The skeptic is awake within the youth; but so also is the adventurer. We find, too, that there is a quickening of the social consciousness, a newer and richer realization of the world of persons, which impinge upon him. Earlier adolescence is the time when the gang impulse demands expression, when personal friendships are developed, and when society at large becomes more meaningful. The expansion of the social consciousness is basic

in understanding the religious experience of adolescence.

In part II of the study, our investigation takes us into the heart of adolescent religious experience. To gain a perspective, it is helpful to note the transition from childhood religion to that of adolescence. There are two major types of religious experience through which the adolescent passes in achieving moral and spiritual personality. Each of the two phases are composites of many different elements and they are often governed by the law of alternation. We refer, first, to the gradual religious awakening, and second, to the tumultuous religious experience that leads to conversion. The gradual awakening of the religious consciousness involves the following factors: adolescent idealism, which means the development of ideals, the power of example, the morality of precept, and the moral judgment; the influence of nature; prayer, worship,art, symbolism; and related factors. The process of orderly growth of the religious consciousness, the progression of the self, and the integration of personality in a gradual way is the task of religious education. This goal of integrated personality is not always achieved in this way, however. The religious experience of adolescence can be one of "storm and stress" when only a conversion-experience will save the divided self from disintegration. An appreciation of these adolescent difficulties involves the study of the phenomena of consciousness of guilt, sense of sin, inner conflict, doubt - all of which are apt to find their culmination in conversion, the "new birth." Conversion is a significant event in adolescence inasmuch as this

is the period when most conversions occur. That theory of religious education that eliminates from its program the necessity of reclamation exposes itself to severe censure. Investigations of a scientific nature that have been made during the past thirty years clearly demonstrate that the phenomenon of conversion can change character.

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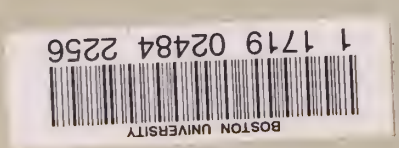
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